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THE REGIONS BEYOND.—PART II.

[EDITORIAL.]

Beside the literal ground unoccupied for Christ, there is the unclaimed, untrodden, territory of *Divine promises*. What did God say to Joshua in chap. i., v. 3? "Every place that the sole of your foot shall tread upon, that have I given unto you," and then He draws the outlines of the Land of Promise—all theirs, on one condition: that they shall *march through the length and breadth of it*, and measure it off by their own feet. They never did that to more than one third of the property, and consequently they never *had* more than one third; they had just what they measured off, and no more. Now, if we turn to the New Testament, in the Second Epistle of Peter we read about that other "Land of Promise" that is opened up to us, "Whereby are given unto us *exceeding great and precious promises*, that by these ye might be partakers of the Divine nature, having escaped the corruption that is in the world through lust." Mark the close analogy between those two passages. Here is God's true Land of Promise, "*exceeding great*," "*exceeding precious*;" and it is God's will that we should, as it were, measure off that territory by the feet of obedient faith and believing obedience, thus claiming and appropriating it for our own, becoming partakers of the Divine nature, and escaping the corruption which is in the world through lust and which was typified by the Canaanites that had to be expelled before the Land of Promise could be possessed.

Now, let us look at these promises. They are marvellous! How many of us have ever imagined the wealth and the extent of that land? And how many of us have ever taken possession of the promises of God in the Name of Jesus Christ? It is a territory for faith to lay hold on and march through the length and breadth of, and faith has never yet done it. The faith of the Church has, thus far, taken possession only of a very small portion of this exceeding great and precious land, and the rest lies in "the regions beyond."

We are limited by sight; sight makes a great deal of the *visible and temporal*, and unbelieving disciples prefer that which is tangible to that which is unseen and eternal.

Sight emphasizes *numbers*. Hear what God says : " One of you shall chase a thousand, and two put ten thousand to flight." That is God's arithmetic. Twice one thousand is two thousand, but in God's arithmetic twice one thousand is ten thousand. God is sublimely indifferent to numbers. It is not quantity but quality for which God cares ; He would rather have one consecrated man or woman than a thousand who are half-hearted in His service ; so He keeps sifting down, and down, and down, just as He did Gideon's great multitude, till He gets the choice " three hundred" with whom He can do mighty works.

Sight emphasizes *power*. See how sublimely indifferent God is to power. While we are seeking the patronage of great, or rich, or mighty men, God is taking up the poor and the weak, and the despised and the base, and the things that are nothing, and with them bringing to nought the things that are something.

Fellow-believers, we have to take possession of this region of unclaimed promises ; and, inasmuch as we are applying this truth especially in the interest of missions, let us give our attention to a most important distinction. Christ says, in Matthew : " Go, . . . make disciples of all nations. All power is given unto Me in heaven and in earth. *Lo, I am with you always, even unto the end of the age.*" That is His promise. Then, in Luke, He says : " Behold, I send the *promise of My Father* upon you, but tarry ye in the city of Jerusalem until ye be endued with power from on high."

THE PROMISE OF CHRIST AND THE PROMISE OF THE FATHER are not the same thing. Christ's promise is the promise of His personal presence, and the exercise of His omnipotent power in behalf of His missionary band. The promise of the Father is the promise of a descending Holy Spirit to break down internal barriers in the minds and the hearts of men, and to endue His own disciples with the wondrous unction from above. Now, these are two promises—not to speak of any others. Think of them in their bearing on Christian missions.

When Joshua saw a man standing in the neighborhood of the city of Jericho, he said, challenging him, " Art thou for us or against us ?" This strange personage said, " Nay, but as Captain of the host of the Lord am I now come ;" and Joshua perceived that He was the Angel of the Lord, and took off his own shoes in reverence, and waited for His commands ; and, in accordance with the precise directions that He gave, Joshua moved round that city once a day for six days, and seven times on the seventh day ; and then, without a blow being struck, the walls fell, and they went into Jericho and took captive all that were within it. What is that but an historic allegory in the Old Testament illustrating the facts of the New ? When the Acts of the Apostles opens, which corresponds, in the New Testament, to the book of Joshua in the Old, we have there the hosts of God on the Day of Pentecost simply surrounding the fortress of Jewish prejudice, superstition, and alienation from God, with the trumpet-blast, the preaching of the Gospel, and on that day also without a carnal blow

being struck, without any human philosophy to account for it, three thousand were pricked in their hearts, and said, "What shall we do?" and were taken captive for God. What is all this but the Captain of the Lord's host going before the missionary band, and repeating the miracle of Jericho? Walls fall at once that might have stood for a thousand years but for His presence. All human calculation is disappointed when the Captain of the Lord's host appears on the scene.

The promise of the Holy Ghost is one of special grace from above on teachers and preachers; and then also on those that hear the Word; as, in the house of Cornelius, it becomes converting grace to the hearers as it has been anointing grace to those that speak.

Look at this territory of promise. Suppose that the Church should pass all that has been attained, overleap all barriers, disregard the measure of past human attainment, and simply march over the length and breadth of these promises, claim the presence of the Captain of the Lord's host, claim His intervention, the fulfilment of His word, "Lo, I am with you alway, even unto the end of the age," claim the prostration of barriers that no man could prostrate without the power of His presence and influence! Suppose that the Christian Church should get down on her face before God to-day, and pray the Captain of the Lord's host to remove the obstacles that prevent our going into Thibet, that has stood there on her heights, walled about by her mountains, and thus far defied even the Moravians to obtain access to the shrine of the grand Lama worship,—what might we not see in the year 1891, if we believed that this Jericho that could not be taken by the power of man could be taken by the simple fiat of the Captain of the Lord's host!

And suppose that there was this believing appropriation of the Promised Spirit in anointing power on teachers and preachers, and in converting power on audiences that hear the Word in the communities in the midst of which these men are laboring, what new things we might see! It is very noticeable that Peter did not say, on the Day of Pentecost, that *this was the fulfilment* of what had been spoken by the prophet Joel. The more minutely we study the Scriptures the more we shall believe in the inspiration of the very words of Holy Scripture. There is no mistaking the words Peter uses here. He does not say, "This is the fulfilment of what Joel said." He simply says, "This is *that which was spoken* by the prophet Joel. This is not spirituous intoxication, but spiritual exhilaration. It is not new wine, but it is the new wine of the kingdom, even as Joel foretold." This was a *foretaste*; the *fulfilment* of Joel's word is *yet to come*. There is to be a greater Pentecost, to which that was only like the first few drops that indicate the mighty rain that is to come down on the mown grass and refresh the earth; and we ought to pray to-day for, and claim from God, a Pentecost so much greater than the first Pentecost, that it should at last begin to fill up *to the full* the language that Joel uses in that remarkable prophecy.

III.—REGIONS BEYOND OF PRAYER.

This suggests regions beyond even the promises that faith has not taken possession of,—namely, those regions beyond that *prayer is yet to tread*. Faith and prayer are so intimately associated that we cannot speak of one without at least implying the other. But let us mark that there are *different levels of prayer*. As we follow our blessed Lord, as He teaches His disciples, He goes from one rung in the ladder to another, and lifts them with Him, higher and higher, to a sublimer level of prayer.

Our Lord's first lesson on prayer was, "Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you." But then, as we go on in Matthew and come to chaps. xvii. and xxi., a new element is emphasized : "Whatsoever ye shall *ask in prayer, believing*, ye shall receive." Now, it is not simply asking, but asking in faith and receiving according to faith. But when we come to the Gospel of John, we read, in chap. xvi., the most marvellous words our Lord ever spoke on prayer, in the New Testament : "*Hitherto have ye asked nothing in My Name* : ask, and ye shall receive, that your joy may be full. Whatsoever ye shall *ask the Father in My Name* He will give it you." Now, this is beyond simple *asking* ; beyond even asking *in faith*. This is asking by virtue of, and because of, *our identification with the Lord Jesus Christ*. His *Name* is His *person*. To ask in His Name is to ask by virtue of our identity with Him, our individuality being merged into His personality in the sight of God, so that God does not look on us as we are, in ourselves, but looks on us as we are *in Christ Jesus*. Here is a "region beyond," in the matter of prayer, that one man or woman in a thousand has scarce dreamt of. When I go to the Father in Jesus' Name—reverently let me say it—*Christ is the suppliant rather than myself* ; and because the Father can deny the Son nothing that He wants, it is certain that what I ask in His Name I shall receive—nay, I have already received it ; and it is my privilege to believe that I have received that which I ask.

Now, suppose the Christian Church should get hold of this power of prayer, and get above the level of simply asking, or even of asking in faith, and realize her identity with her Lord and the privilege of praying in the Name of Jesus ; then, keeping in fellowship with Christ, nourishing and cherishing this daily walk with Him, and therefore having, within, the motions that His Spirit creates, the groanings unutterable awakened by the Holy Ghost—these, presented in the golden censer of Christ before the throne, shall certainly be heard and heeded by the Father. And so I believe that the greatest need of missions to-day is NEW PRAYER—prayer *on the highest level* of prayer.

IV.—REGIONS BEYOND OF GIVING.

There is yet another "region beyond" that has not been taken possession of, and that is the region of *sanctified giving*. We are coming now to a very practical matter. There is a whole world of promise and of power to be

taken possession of in the matter of consecrated means. The Church of God is doing nothing to-day in comparison to what she might do and ought to do. We feel ashamed, however, to speak of giving as a *duty*, because it grows on our convictions more and more that we ought to lose sight of it as a duty, and only think of it as a transcendent *privilege*. There is something in love that takes off the asperities of duty. "I delight to do thy will, O my God." That is the atmosphere of service—not the *law* atmosphere—"I *ought* to do this thing," but the *love* atmosphere, "My *meat* is to do the will of Him that sent me, and to finish His work." Now, in this unclaimed and untrodden region with regard to giving, there are three or four things to which we want to call especial attention.

In the first place, *individual* giving is a region beyond, yet to be reached by the Church of God. "Let *every one* of you lay by him in store." God's principle is not that the rich should give, nor that the poor should give, but that rich and poor should alike give; and every man, woman, and child thus have part in this consecration of substance.

Then we need *systematic* giving. "Upon the *first day of the week* let every one of you lay by in store;" at stated times, with regularity, as a matter of habit, so that, just as regularly as the week comes round, there should be an account with God that is audited, corrected, adjusted, to see that there be no failure in this part of our duty. Just as we are to bring a certain portion of our time and set it entirely apart to God, so we are to bring a certain portion of our substance, statedly and habitually offering it to the Lord.

Then there must be *proportionate* giving. We must give, first, *according to our ability*, and, secondly, "*as God hath prospered us.*" And this law of proportion must never be overlooked. The difficulty with the Church to-day is that, too often, we are calculating how little we can give to satisfy the claims of conscience, whereas we ought to ask, "How much can I give to God? and how little can I reserve for myself, and yet satisfy the absolute necessities of my own reasonable wants?" We ought to turn the rule of our giving entirely round. Give to the Lord the first portion, not the last. Give to the Lord the largest portion, not the least.

Then there ought to be *self-denying* giving, which lies still further beyond in this untrodden territory. A woman went round in a church to get offerings from the women of the congregation for foreign missions, and her uniform plea was, "You can give this, and you will *not feel it a bit.*" That was the damaging recommendation. Here is the trouble in the Church of Christ: we give and we do *not* feel it; neither does the world feel it very much! We cannot conceive how God can take much pleasure in a gift that costs us nothing; and let us pray God never to let us use such an argument as that. Rather give until you *do* feel it.

Much is said from time to time about the generous giving of disciples. There are thirty millions of Protestant Church-members to-day, and twelve millions of dollars is the aggregate sum that is given to foreign missions by

these Christians ; whereas, if every one of them gave one cent a day, it would amount to over one hundred millions, and if every one of them gave three cents a day, it would give us over three hundred and twenty-five millions a year ! There is something wrong when, in the coffers of American and British Christians, there lie twenty-five thousand millions of dollars, and God cannot get for the whole work of foreign evangelization more than twelve millions of that immense sum !

At the same time, individual examples show us what giving is possible. There was Sarah Hosmer, of Lowell, Mass., a poor woman living in an attic, and working with her needle. She saved, on six different occasions, fifty dollars, and sent it to educate a native preacher in Oriental countries ; and, when she was borne to her rest, six men were preaching in foreign lands whom she had helped into the ministry.

Travellers pass by, in Scotland, the estates formerly owned by Robert Haldane, in the neighborhood of the Bridge of Allan, and one feels a degree of reverence that inclines him to take off his shoes, for it seems that he is standing on holy ground. The fragrance of the act of that godly man who sold those estates, and offered the \$175,000 that they yielded to establish in Benares, the centre of Hindu idolatry, a mission for the Lord Jesus Christ, is still shed abroad all through that country, and people pass those estates not without a reverent thought of Robert Haldane, and a grateful recognition of the power of a consecrated life.

Then, in Alloa, when the writer of these lines was delivering the closing words of one of his addresses, he saw an old man there, leaning on his staff. He was nearly ninety years of age, and the chairman whispered, " That is David Paton. He has given his entire fortune—\$1,000,000—to missions, and he is living now on a little annuity which has been reserved that he may not come to absolute want." And yet, when that man heard my plea for missions, he managed to get out of the little that was left him \$1250 more, which he gave the next day, and subsequently sent yet another \$2000.

There was Mr. Hamilton, a mere clerk in a surveyor's office in Glasgow, and all the income that he had was perhaps \$350 a year—yet he annually gave to the U. P. Church \$100, nearly one third of his entire income. And when, in 1887, there was a special call made by the Synod for \$100,000 for missions, that man furnished *one-hundredth part* of the amount. He sent \$1000, one half of the savings that he had made all through his lifetime. And after his death his cash account was found, with the Lord's offering indicated there, and it was discovered that he spent only one shilling a day on his own needs, besides the three shillings a week for lodging—ten shillings sterling a week in all—that he might give the more to the cause of the Lord Jesus Christ.

Well may we feel that we have never denied ourselves anything for our Master when we read the story of such a man as that, living seventy-one years with slender income, and in that frugal fashion, that he might be one

of the noblest givers in all Scotland, giving unobtrusively and quietly "as to the Lord, and not unto men."

God showed the church in that *annus mirabilis*, 1878, to which we have referred, what could be done by a few consecrated givers. In that one year there was given to the Lord, on the altar of missions, by less than twenty individuals in the United States and in Great Britain, nearly one million pounds sterling, or \$5,000,000 ! Thus God first showed us, in 1858, what wonders He can do in *opening the way* before His Church. And then, in 1878, He showed both what wonders He can do in *giving large harvests* from the seed sown, and what other wonders He can do in *moving His people* to come forward, like Barnabas at Cyprus, to lay the proceeds of their estates on the altars of Christian missions.

V.—THE REGION BEYOND OF HOLY LIVING.

We notice one more region that lies beyond—namely, the region of *holy living*. That is the most important region of all. We must not measure ourselves by ourselves, or compare ourselves among ourselves, or stop where others have stopped, or where we have now attained ; but we must go on, if this world is to be evangelized, to a life of which very few know much. We compress all that we would say on this point in one maxim : "*A holy life is a life in a supernatural realm—a walk with God.*" That is strong language, but the New Testament is stronger : "He that dwelleth in love dwelleth in God, and God in him." Notice the expression that Jude uses—"praying in the Holy Ghost"—as though the Holy Ghost were a divine atmosphere in which the praying disciple moves, which he breathes, which exhilarates him, which nerves him to duty, which vitalizes him, which strengthens him ? And that is exactly the truth. A man that is a truly holy man is breathing the Holy Ghost as a sacred atmosphere. And that is the atmosphere of missions.

The thing that, more than anything else, has led the writer to devote himself to the advocacy of missions has been that he has recognized in the working of missions the nearest approach to the repetition of all the supernatural occurrences of the Old Testament and of the period of the Acts of the Apostles. There is the Pillar of cloud and fire, going before God's people, causing Red Seas to present a passage on dry ground, causing fortress walls to fall instantaneously without a blow being struck, causing the enemy, like Amalek, to be defeated as long as the arm of faith and prayer is extended. When Christ says, "I am with you," He means omnipotent power ; He means guidance, guardianship, government. Jesus Christ is with us in every sense that is most precious, when we seek to proclaim the Gospel to a dying world.

We must learn to look for DIVINE INTERPOSITION. In Psalm ii. the kings of the earth are represented as conspiring together to break the bands of Jehovah, and cast away the cords of His dear Son. What does God say to them ? "Yet have I set My King upon My holy hill of Zion ;" and He

says to His King, "Ask of Me, and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." That text has been preached from a great many times as a missionary text, as though it meant that the whole world is to be converted. But the next verse adds : "Thou shalt break them with a rod of iron : thou shalt dash them in pieces like a potter's vessel." This Psalm is the encouragement of the Church of God, but not in the direction of the harvests that are to come from the sowing. There are abundant such encouragements elsewhere ; but here the encouragement given is that, although the kings of the earth conspire and rulers take counsel to obstruct the work of missions, to defeat the plans of the great King Himself, He who has even His enemies as His inheritance, and the hostile territories of conspiring kings with which to do as He wills, shall dash them in pieces like a potter's vessel, and break them with the iron rod of His just rule.

Missionaries of the Cross have seen many such interpositions of God. We refer again to two as examples of many.

In Turkey, in 1839, at the crisis of missions, the Sultan Mahmoud said, "There shall not a representative of the Christian religion remain in the empire." And Dr. Hamlin came into the house to Dr. Goodell, and said, "Doctor, it is all over with us—we have to leave ; the American Consul and the British Ambassador both say that it is no use to meet, with antagonism, this violent and vindictive monarch." Dr. Goodell, sitting in his chair, rocked to and fro with undisturbed serenity. Dr. Hamlin said, "Well, you do not seem to give yourself much anxiety." That devout and godly man looked up to heaven and said, "Dr. Hamlin, *the Sultan of the Universe*, in answer to prayer, *can change that decree.*" And they gave themselves to prayer, and the next day the Sultan Mahmoud *died*, and the decree has never since been mentioned, save as a matter of history. There a ruler conspired against the King of Zion to defeat the plan of evangelizing His empire, and to expel His missionaries ; but He stretched forth His rod of iron and instantly "dashed him in pieces, like a potter's vessel."

And in Siam, in the crisis of missions, in 1851, when another hostile king would not even allow the missionaries to get premises in which to live, or ground upon which to build, and would scarcely suffer them to obtain a lodging ; and when they were only waiting for a vessel to bear them away from the harbor of Bangkok, believing that their work was all in vain ; meanwhile they called upon Almighty God to interpose, and again the King of Zion stretched forth His rod and smote that monarch, and broke him likewise in pieces, "like a potter's vessel." And when his corpse was borne to burial, the question came up, "Who is to be his successor ?" and again God was besought to interpose. The man that was selected was the only man in the empire that had ever *been trained by a Christian missionary*. Though not himself a Christian, in studying language and philosophy and history and political economy with the missionaries, he had imbibed tolerant and catholic principles and impulses, and he inaugurated in the

Empire of Siam the most aggressive and the most liberal policy in all Asia ; and his successor, Chulalongkorn, is to-day the most enlightened sovereign on that continent. He and his wife are nursing father and nursing mother of Christian missions. Only two years ago they made munificent presents to our American missionaries to enlarge the borders of their hospital and dispensary work, as they have again done more recently.

Verily, A NEW STANDARD OF HOLY LIVING IS NEEDED. These "regions beyond" must be entered. Faith must enter the unclaimed territory of promise. Prayer must enter the unclaimed territory of divine power in the divine presence. We must get a new standard of giving, that shall be individual, that shall be systematic, that shall be proportionate, that shall be cheerful, and that shall be self-denying. And we must get a new standard of living, that shall dare to invade the supernatural, that shall walk with God, and dwell in God, and pray in the Holy Ghost, and shall recognize the word of our Master, "Lo, I am with you alway, even unto the end of the world," and the word of the Father that the Holy Ghost shall come down to anoint disciples, and bring the unconverted to the knowledge of Christ. Oh ! we must enter this unclaimed and untrodden territory, and then it may be permitted to some of us to see the glorious day come, when the Gospel, having been preached as a witness among all nations, the King himself shall come in His beauty, and those that have looked long for Him, with fainting desire, shall be permitted to share in the glory of His enthronement and coronation !

A very dear friend of the Editor, Miss Agnes E. Henderson, M.D., daughter of ex-Provost Henderson, of Aberdeen (for many years a director of this society), goes out to India as a medical missionary in connection with the Free Church of Scotland. At a large and deeply interesting farewell meeting held in Aberdeen, Professor Salmond, who was in the chair, stated that Miss Henderson had with high distinction completed her curriculum as a medical student, obtained her degree, and dedicated herself to the service of Christ. She was about to go first to Bombay, there to stay for a year, to learn the language, and acquire a knowledge of the peculiar character of Indian diseases. After that she would proceed to Nagpore to labor as a medical missionary. Her services would cost the Church nothing, as provision had been made by the liberality of her father for carrying on the whole work of this post of which she was to be the first occupant without any charge to the Church.

That was not the only instance of a missionary going out at her own cost, because, as Professor Salmond said, another missionary was present who occupied precisely the same position. How is it that there is not far more of this kind of thing ? Many a Christian family might with ease support one of its number in foreign service, and thereby show allegiance to the Master, take a noble share in evangelizing the heathen, and bring a rich blessing upon themselves.

THE MISSION OUTLOOK.—III.

BY REV. J. MURRAY MITCHELL, M.A., LL.D., NICE, FRANCE.

Let us now glance at the Asiatic countries in which Mohammedanism is the ruling religion. There has been, in various quarters, a disposition to think well of Mohammedanism. Its one merit is its discouragement of intemperance. It may raise savage races up to the Arabian civilization of the seventh century, but it fixes them there ; and further progress is attainable only by rejecting it. But how difficult to make it relax its grasp ! Mackay of Uganda speaks of the "strange venom" in Islam which makes it almost impossible to Christianize any race that has accepted it, however imperfectly. Still, when Mackay speaks of "the universal failure of missions to Moslems," his language is much too strong. In fact, he admits so himself when, at a later date, he writes of "the work already accomplished among Mohammedans in Persia and India" as having proved "a decided success" (Memoir, p. 419).

Throughout the Turkish Empire work among Mohammedans is exceedingly difficult. After the Crimean War it seemed as if the door was opened for work among the Turks ; and good Dr. Schauffler said to us in Constantinople, in October, 1859, that the prospects were most cheering. But from about 1864 Islam has wakened up as from deep lethargic sleep ; and the command has evidently gone forth from high quarters that mission work among Mohammedans must be suppressed if possible, and in all cases opposed. This is what is called "the new departure of Islam." The concessions of the Hatti Humayoon of 1856 are ignored. Mission schools are closed, and when representatives of foreign powers are able to compel their reopening, Moslem children are forbidden to attend. Mohammedan schools and mosques are provided with a zeal formerly unknown.

In Persia the repression is not so strong. The missionaries believe that the Shah's three visits to Europe have considerably liberalized his views ; and although the persecution of the Bābis shows that fanaticism is not dead, yet the Bible can be circulated to some extent among Mohammedans, and religious inquiry goes on in private.

In Arabia, so far as it is under Turkish dominion, the public preaching of the Gospel would be at present impossible. But a majority of the Arabs do not acknowledge Turkish sway ; and a definite effort ought to be made on their behalf. Medical missionaries at least would be safe, perhaps, even where the blighting shadow of the Turk has fallen. The Scriptures can be circulated—from Aden especially. On the whole, Arabia has been unreasonably overlooked in the distribution of the missionary force.

We come now to speak of Africa. Every portion of the field at which we have glanced has interested us deeply ; but as he names Africa one feels his heart swell in his breast. The Dark Continent ! Dark as Erebus it has been for generations without number. One of the latest testimonies regarding its religion is that of Mackay. He tells us that the Africans

acknowledge God, but worship only devils. They are "guilty of every form of uncleanness, and robbery, and tyranny, and murder." Yet we must not despond. The possessing demon can be cast out. Mackay declares it indisputable that "the African is capable of Christianization, and of rising to take his place among the foremost races of men." We ask anxiously, as the prophet did of old, What of the night? that is, how much of it is past? Thank God, the midnight is gone; yes, there are streaks of light on the eastern sky.

Let us glance first at North Africa. Time was when all North Africa, from the Red Sea to the Mediterranean, was Christian; and not a few of the men who stand high in the records of the Church were born and flourished there. But the sword of the Moslem swept the professors of the faith away, all except a small, oppressed remnant in Egypt. It is a solemn question why this was permitted by Him who has the hearts of all men in His hand; and the answer is equally solemn which good men have given—namely, that the civilized people of North Africa took little or no interest in the extension of the Gospel among the aboriginal inhabitants, and that the lamp-stand was removed because the lamp gave little or no light. Steadily Islam has advanced in all North Africa to within six or perhaps four degrees of the equator,* almost exclusively by war and conquest; and the Arabs have ruined many fair provinces to the south of the line. But we believe that the wave of devastation has stopped in its onward march, and in the goodness of God will henceforth steadily recede. Stanley has spoken of an early date, when he hopes that Islam will no longer be seen to the south of the equator.

But let us begin with Egypt. Much toleration prevails; conversions from Islam take place from time to time; the circulation of the Holy Scriptures is considerable; and more than 800 Mohammedans attend the mission schools.

Then, as to the rest of North Africa, under which designation we include Morocco, Algeria, Tunis, Tripoli, and the Sahara, more than forty agents are at work exclusive of those connected with the Bible societies.† The people generally are not hostile; but the priestly and political authorities are strong in their opposition. Yet conversions take place.

Travelling south, we come to the Soudan—a region more than three thousand miles by fifteen hundred, and containing perhaps fifty millions of people. Here reigns the Mahdi with his fixed belief in his commission to conquer the world. The Moslem in this region have set up schools for the blacks—schools which succeed in proseletyzing. Protestants are doing next to nothing. A young Englishman, Wilmot Brooke, is working his

* So said Mr. Joseph Thomson some years ago. But now that Emin Pasha's power in the equatorial parts has fallen, we must say the sway of Islam reaches the Equator.

† Mr. C. F. Baldwin mentions that there are more than thirty in Morocco and Mogador. See *MISSIONARY REVIEW*, Oct., 1890, p. 776.

way to the Soudan by the Niger. Several young men from America had chosen this sphere of labor, but alas ! they all perished on the way.

Then comes Central Africa—between the Soudan and the Zambesi—containing the mighty Congo, with its innumerable tributaries, and the region of the Tanganika, Victoria, and Nyassa lakes. The churches have not been regardless of the claims of Central Africa ; in the Congo Free State alone eight missionary bodies are laboring, the London Missionary Society on Tanganika among them ; the C. M. S. has done admirable work at Lake Victoria ; the Universities Mission and the two Scottish Missions are diligent in Nyassa land. Here, then, is an excellent beginning.

To the south of the Zambesi there are older missions, all of them doing admirable service. How eagerly the great European Powers have partitioned nearly all Africa among themselves ! We trust it is well ; for at least the hideous slave-trade will be retarded and gradually extinguished ; but while we rejoice that Divine Providence will overrule for good the earth-hunger that infects the European races, and while we acquiesce in this part being for Germany, and that for France, and this other for Britain, and so on, let the desire and determination of the Church be—all, God helping us, for Christ !

Our remarks are lengthening out too much ; yet we dare not conclude without a reference to the work among Eastern Christians. Under this name we include the Nestorians, the Armenians, the Jacobite Syrians and the Syrians in South India, the Copts and Abyssinians, and the members belonging to various nationalities of the Greek or “ Orthodox ” Church. The work among these venerable communities is carried on—chiefly, though not solely—by the American Congregationalists and Presbyterians. It is of immense consequence for the Eastern churches themselves. It is hardly less so for the Mohammedans among whom the Christians live, inasmuch as the spiritual life of the churches has been low and languid, and their ritualistic worship appears, to the followers of the Koran, to be absolutely idolatrous. Unhappily it is believed, in many influential quarters in England, that the Americans desire to break up the constitution of the ancient churches among which they labor. This the missionaries very earnestly deny. In fact, they began by endeavoring to spread light among the clergy, and turned, only when the attempt was unsuccessful, to the ordinary members of the churches. And new communities have been formed only when those who receive scriptural truth and seek to walk in accordance with it are persecuted and excommunicated. One of the most statesman-like acts of the “ great Elchee ” (“ the great ambassador,” as the Turks called Sir Stratford Canning, afterward Lord Stratford de Redcliffe) was the securing of the recognition of the Protestant Armenians as an independent community with guaranteed rights. This was in 1846. Since then the Protestant Christians in the Turkish Empire, including Egypt, have increased to fully 70,000. Their teachings among the Nestorians in Persia and the Bulgarians in Europe have also been greatly

blessed. Bulgaria has wonderfully sprung all at once into national life ; but had it not been for Robert College on the Bosphorus, such an awakening would have been impossible.

The influence exerted on the old churches of the East by these new communities is by no means small. In some cases the missionaries, or the pastors of the reformed churches, are invited to preach in the pulpits of the older. The priests, as a rule, oppose the reformation ; but the people are often friendly to it, or at least not unfriendly.

We dwell on these things all the more earnestly because of the scant justice that is done in certain quarters in England to these important missions.

We must now hasten to conclude. We do so, as we promised, with a few remarks suggested by the survey we have taken.

We have expressed our admiration of the feeling which prompts the Shanghai Conference to make the demand for a thousand missionaries. Mr. Hudson Taylor asks as many for the "China Inland Mission." But these things unavoidably suggest the question, What are the claims of China as compared with those of other mission fields ? Missionaries in India will be slow to admit that the necessities of that great continent are inferior to those of China ; they will probably maintain that, in its present sorrowful unrest, the claims of India are paramount. Then, not to speak of Japan, Korea, and Siam—each, it may be urged, in a condition that may rightly be called critical—what are we to say of Africa ? As now so wonderfully revealed, its demands are overwhelming. Its hideous superstitions, its fetich-worship, its demon-worship, its human sacrifices, its cannibalism, its inter-tribal wars, its slave-trade—yes, we now see the heart of Africa, and we see that it is bleeding at every pore. Then, let us remember what fearful mischief the Christian nations of the West have done to unhappy Africa by the drink traffic. Oh, that it were possible to be as great a blessing as we have been a curse ! The population, perhaps, exceeds three hundred millions. What is to be done for the vast Dark Continent ? It seems to us that, when God Himself has opened a door—aye, doors—which were closed from the beginning of the world, He is distinctly calling on His people to enter. But further, there are the Mohammedan kingdoms, both in Asia and Africa, and the battle with Islam is barely begun.

The question then occurs, Is it not needful that a survey be taken of the entire heathen world, and an estimate formed of the relative claims of each portion ? It is a difficult task, and would require the co-operation of many men to do this with any approach to accuracy. Yet the Romish Propaganda attempts a solution of the problem ; and the comprehensive mind of Cromwell contemplated the formation of a similar institution.

It might, perhaps, be possible to form an international committee, representing all Protestant missions, to map out the great battle-field and suggest a plan of campaign ; at present, each mission, each regiment chooses

its own field and fights its own battle, with little or no reference to others.

But, in the mean time, the topic should be taken up in such magazines as the *MISSIONARY REVIEW*, and suggestions offered, out of which some orderly scheme might ere long be evolved. Unless something of this kind is done, there will be increasing collision, however unintentional, in the foreign field. Connected with this is the question of what is called mission comity, which is of vast importance and no small complexity.

In the earnest call for European missionaries, in which we heartily rejoice, let not the Church forget that the evangelization of each land must be conducted mainly through its own believing children. When conversions take place churches must be formed and, after the example of Paul and Barnabas, elders "ordained in every church" (Acts. xiv. 23). Next, the raising up of native preachers and teachers is a matter of primary importance. We say teachers—*i.e.*, schoolmasters, as well as preachers.* At the present time a large body of Christian teachers would be of unspeakable value in India and Japan. This matter has been far too much overlooked. In recent discussions we have heard much about the necessity of self-denial. But we have not heard enough. The principle is both deeper and wider than many think. We have been told that it is binding on all missionaries—"Missions are so expensive;" but is there any reason for saying that it is more binding on missionaries than on other Christians? Ministers at home; all office-bearers in the Church; all members of the Church; every man that professes himself a Christian—is not self-denial the imperative duty of all such? Yet how much luxury among multitudes who, in the judgment of charity, must be held to be real Christians! Has any Christian a right to try to be a millionaire? If he has become so, has he a right to remain so? For meanwhile the outlay of the Church by no means keeps pace with the increase of the wealth of the nation or, as we believe, of the Christian portion of it; and all our missions languish for lack of funds. A trumpet-blast is needed to rouse the slumbering Church. Fields are white to the harvest; the laborers are ready to go forth; but means to send them are a-wanting. "Well," says a self-complacent church, "let us have cheap or even self-supporting missionaries." Self-support, in many places, would be easy; for example, in India a well-educated man could readily find Government employment, and have three or four times the salary of an ordinary missionary. Is that desirable, seeing that very little time would remain for evangelistic work? Many seem to think it is. Yes; these are enlightened days; many have got far beyond the standpoint of St. Paul, and they think it well to muzzle the ox that treadeth out the corn.

As we have glanced over the recent history of missions, we have been greatly saddened by the many deaths that have met our eye; and the

* In a paper read before the Decennial Conference at Calcutta in 1882, the writer had occasion to dwell on this subject at considerable length.

question has repeatedly arisen, Was this a *necessary* sacrifice? We gaze with tearful admiration on the men who go forth in entire devotedness to meet, in Christ's name, almost certain death; but how awfully accountable are they that send them forth if they do not, with much prayer and forethought, take every possible precaution against danger! It is certain that, in the ardor of their souls, the young warriors, eager to be in the high places of the field, will themselves seldom do so; it must be done for them. And we must give a word of warning to the young warriors too. Is there no danger that sometimes they may take the suggestions of their own fallible minds for an impulse from on high? do they prayerfully seek to distinguish between these things? We have been led into this train of thought especially by what has happened in the case of the young American missionaries whom we referred to as having lately sought to reach the Soudan. All have perished.* Their precious lives were simply thrown away. So has it been in other cases. *C'est magnifique; mais ce n'est pas la guerre.* Of old the enthusiasm of martyrdom became in many cases the fanaticism of martyrdom; and the Church had to put forth her most strenuous efforts to repress the evil. Something of the same kind may rise up in modern days. We are aware that these remarks may be thought to savor of cold, worldly prudence. We are willing to bear the imputation, if we can only help to save very precious lives which ought to be dedicated to the Master's cause on earth. Heaven, we believe, can afford to wait for these men. Earth cannot afford to lose them.

Already there are cheering examples, not a few, of men and women possessed of means who have dedicated themselves and their possessions to the work of God abroad. Such cases will multiply as the pulse of the Church beats higher. Let rich parents encourage their children to go forth, and supply them with sufficient means to do so. We must not rest satisfied till the noblest of the land shall count it their highest distinction to become missionaries of the Cross. So was it in former days. Columba and many of the Celtic missionaries were of noble if not princely descent. Raymond Lull was a nobleman of Majorca. Xavier was a Portuguese of position. And in our own day Keith Falconer, so early snatched away, was an earl's son. If such examples awaken any surprise, it only shows how deplorably defective is the conception which the modern church has formed of the "grace" of being called to "preach among the Gentiles the unsearchable riches of Christ."

There are not quite three hundred medical missionaries, men and women, in the foreign field at present. Why should there not be as many medical missionaries, whether ordained or unordained, as there are ordinary missionaries? Why not more? Such Mohammedan countries

* See the *Missionary Herald*, Oct., 1890, p. 394. They were three young men and the wife of one of them. They arrived at Sierra Leone at the beginning of the rains. They were implored to wait till the dry season before penetrating into the interior. But they refused. "It was the Lord's work, and He would surely protect them!" Here was beautiful zeal, but not according to knowledge.

are Turkey and Arabia, which will hardly tolerate preaching missionaries, will pay high respect to medical men. We believe that medical ladies also would be welcome. Assuredly there is much need of them ! What a glorious sphere of usefulness would be opened up to lady doctors among the inmates of the *Harems*, accessible only to women, throughout all Mohammedan lands ! But now we really must conclude. May God grant that the heart of the Church may glow with a warmer and warmer missionary spirit—not mainly the excitement aroused by passionate appeals from pulpit or platform or press, but with the deep and holy zeal which springs from a clear perception, imparted by the spirit of truth, of the supreme glory of the enterprise ; yea, may we all drink more and more deeply of the missionary spirit of the great Master Himself—a spirit that combined the most perfect devotedness, the most perfect calm, and the most perfect assurance of full and final and eternal victory !

[P.S.—Since the above was in type, Dr. Mitchell sends the following additional notes.—Ed.]

I.—MOHAMMEDANISM IN CHINA.

There is great diversity among the estimates that have been given of the number of Mohammedans in China. In the last issue of the *Nordisk Missionstidsskrift* they are reckoned as 20,000,000. In the reports of the British and Foreign Bible Society they are said to be 30,000,000.

Some years ago in Western China—especially in Yunnan and Kashgar—the Mohammedans were active in proselytizing. In these provinces, however, they were entirely crushed ; the cruelty they had shown being far exceeded by the retaliations of the Chinese.

From the beginning of Islam efforts were made to win over the Chinese. An uncle of Mohammed visited the Chinese Emperor Tai Tsong in the year 628. In 755 about 4000 Arabs were sent to the assistance of the Emperor Song Tsong, and for centuries thereafter there was a close connection between the Chinese and the Arabs.*

II.—SCANDINAVIAN MISSIONS.

As the readers of the *MISSIONARY REVIEW* are probably not so well informed about these missions as about many others, we may give one or two notices in addition to what we have mentioned above.

In Zululand the Norwegian missions have 9 stations. In Natal they have 3, and the Swedish Mission, 4.

In Madagascar the Norwegian missionaries, in 1888, baptized 4393 persons. The attendance at church was 49,069, being about 10,000 more than in 1887. Among the Sakalavas, on the west coast of Madagascar, they have in Morondava (which is under the Hova Government) a church of 140 souls. On the south coast there are 2 Norwegian missionaries and 7 native teachers.

In the Congo Free State there are about 20 Swedish missionaries.

About two years ago Dean Vahl, writing in the *Allgemeine Missions Zeitschrift*, said : “ Including teachers in Lapland, there are 57 Swedish missionaries of these 16 are ordained, 18 are women, and 31 are native helpers.

* *Nordisk Missionstidsskrift*, 31e Hefte, p. 221.

ANSWERED PRAYERS.

BY MISS LAURA M. LATIMER.

The 16th of September is the great day when the Mexicans celebrate their independence. I was living in the city of Guanajuato—a strange, quaint city, where the streets are veritable stairways, and the houses are so built into the rocks and the rocks so encroach into the houses that one can hardly tell where rocks end and dwellings begin. Because of its rich silver-mines, it is one of the first cities taken in revolutions. Its towering crags that surround the city afford a safe hiding-place for the attacking army. This national festival was my holiday, and for a little rest I went to Silao, a city thirteen miles away. When I reached the mission house I found the *portero* and his wife alone, and greatly alarmed. He told me that a thousand robbers had entered the city of Guanajuato to commence a revolution, in order to sack the city. The Governor of the State had telegraphed to the President of Mexico for fresh troops, and they were just beginning to arrive. The mob was already gathering in the streets of Silao. To quiet their fears, I reminded them of the Sabbath-school lesson that week. I opened the Bible and read to them—“And Elisha prayed, and said, Lord, I pray Thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.” All that day I could hear him reading aloud to his wife from the book of Kings. Several members of our little church came and stood with them all night by a little grated window, watching the street. With an earnest prayer for protection I went to bed and slept soundly all night, although the streets were filled with a mob, who broke every window in the great hotel, with yells of, “Death to the Americans.” The next day the stones began to come into the mission house, but I securely locked the great street door, and the crowd passed by, and we were not molested. When I returned to Guanajuato the *portero* told me that at the time of greatest danger the surgeon of the hospital called at my house. He said that he was very tired, for he had been dressing wounds all day, but he could not rest until he knew that I was safe. He stood by the door, on the street, until all danger was passed, and his presence there was a protection. He was a Catholic, and a stranger. But I always felt that a kind Providence had in this way, in answer to prayer, protected my home. The mayor of the city sent two policemen to guard the street door. The daughter of my cook heard one policeman say to the other, “Why were we sent here?” “To protect a lady,” was the reply. “But who is the lady?” he still questioned. “She is a Protestant;” and that satisfied him. The soldiers quelled all disturbances, and the robbers fled.

In this same city, several years before, the missionary heard the mob coming down the street with yells of “*Muerte à los Protestantes!*”—death to the Protestants. He ran in haste to the street door to close it, but it

was too late. He could see the flash of the knives with which they were to kill him and his family, and with an agonized prayer to God for help, he turned to face death, when suddenly peal after peal of thunder shook the house ; the rain began to fall in torrents ; and the terrible lightning so terrified the mob, just as they had reached the threshold, that every one of them fled affrighted to their homes. And thus the lives of the missionaries were saved, and the mission church was not destroyed.

At the time of the last revolution in Mexico, the army marched upon Pachnea, and from the hills that overlook the city they threw their bomb-shells upon the defenceless inhabitants. The mission church had just been completed, and the congregation had assembled for the first time in this new chapel to worship God. Mr. Ludlow, the pastor, knelt down to pray, and he commenced by thanking God that now they were able to worship under their own vine and fig-tree, with none to molest or make them afraid, when suddenly, without any warning, the bomb-shells came crashing into the city. He opened his eyes and discovered that every one had left the church in haste, and he was alone. The bomb-shells fell thick and fast. First one part of the mission house went crashing in, then another. The pastor and his family took refuge in a little passage-way between the school-room and house. He opened his Bible and read to them the promises of God, promises of protection in hours of peril, and they sang "Jesus, I rest in Thee," and then they knelt in prayer. When they rose from their knees the danger was over and they were safe, but their beautiful church was in ruins. There were cannon-balls everywhere in the school-rooms, fresh and hot. The doors and chairs and benches were riddled with bullets. The streets were filled with the moans of the wounded. Death and ruin was everywhere, except in the little passage-way where they prayed.

One of the most unmistakable interpositions of God in answer to prayer was the way that Mexico was opened for the Gospel. It took an army of soldiers to carry the Bible into Mexico. The Americans won *every* battle. They were in a strange country unknown to them. They had only a few thousand men to battle with the vast hosts of the enemy. It was not numbers that won the victory. It was God. Our invading army changed the future of Mexico. The Bible agents and chaplains who accompanied the United States Army scattered Bibles everywhere along their route, and the Word of God broke the power of papal Rome in that oppressed country. Those who have carefully studied the marvellous results of the Mexican War have been amazed at what God has wrought.

AFRICA.

In the depths of a dark African forest, Henry M. Stanley was obliged to wait for a company of his men who were missing. It was midnight. He was hemmed in by hostile savages on all sides. The terrible shadow-haunted, pathless wilderness lay dark and dismal before him. All his plans

had been brought to naught by unexpected obstacles. He was sick with fever. "Death and disaster, disaster and death," encompassed him. He feared that his brave followers had been massacred, and he prayed earnestly to God to protect those brave men who were in peril. Alone with God in his tent at that midnight hour, realizing his utter helplessness to accomplish what he had so bravely undertaken, conscious that the issues of every effort were in other hands, he made a vow that if the lives of his heroic men were spared, and his own efforts crowned with success, he would acknowledge to the world that all the way through that perilous journey it was God who had led him and brought him safely, in answer to prayer, when all his own plans had failed. The following day the missing ones arrived, and they soon emerged upon the plains, and the deadly, gloomy forest was behind them. The marvellous success of that expedition has given to the world one of the most inspiring examples of the power of prayer.

One day Dr. Livingstone, in the heart of that Dark Continent, became disheartened. He was surrounded by the cannibals, sick with fever, and his men were about to desert him to return to their homes. He says : "The prospect of being obliged to return distressed me exceedingly, and I went into my little tent with the mind directed to Him who hears the sighing of the soul ; but soon the men entered, and with the most artless simplicity of manner told me to be comforted, they would not forsake me, they were all my children and would die for me." Dr. Livingstone was greatly oppressed with the *vastness* of the "Dark Continent," and his constant question was, "Who will penetrate Africa?" The weeks that Stanley remained at Ujiji with Dr. Livingstone were a time of preparation and inspiration for future work. Was it chance, or was it God in answer to prayer, that led the most successful of all explorers of Africa through so many dangers to find Livingstone ?

During the recent cruel persecutions of the Christians in the kingdom of Uganda, the missionaries, driven from their homes, found refuge near the lake, and there they waited, praying to God to interpose and put an end to the cruelties of the brutal king Mwanga, for their mission was broken up, the native Christians were clubbed to death, burned alive, and torn to pieces. Their prayers were soon answered, for just as Mwanga was meditating a general massacre of all the Christians, he was dethroned, pursued, and hunted by his enemies. This bloodthirsty, savage king fled to the Christians for safety. One of the French missionaries took him into his house, fed him, clothed him, and King Mwanga became a Christian. And he wrote this letter to Mr. Mackay :

June 25, 1889.

I, Mwanga, beg of you to help me. Do not remember bygone matters. We are now in a miserable plight ; but if you, my fathers, are willing to come and help to restore me to my kingdom, you will be at liberty to do whatever you like. Formerly I did not know God, but now I know the religion of Jesus Christ. Consider how Kalema has killed all my brothers and sisters ; he has killed my children

too. Mr. Mackay, do help me ; I have no strength, but if you are with me I shall be strong.

I am your friend,

MWANGA.

The scattered, persecuted native Christians placed the penitent king again upon his throne, and restored to him his kingdom.

Every year the river Nile overflows its banks and floods the country. The natives go out in little boats and sow their seed by casting it upon the waters. The rice sinks down into the mud, takes root, and when the flood is over they gather a rich harvest. For many years the brave missionaries in Africa have been sowing the seed of the kingdom upon the water in floods of persecution, and now the harvest has commenced.

At Banzaneteke a missionary had labored six years with no success, when suddenly he was astonished at the pentecostal answer to his prayers ; for one Sabbath morning the people collected all their fetiches and gin bottles and burned them in the public square, and nine hundred men, women, and children were baptized that day.

The saddest of all stories is the story of the graves in Africa. The heroic Bishop Taylor, on foot, going from station to station, and at each mission finding new graves of his missionaries ; passing on his weary way, leaving the silent dead in their lonely graves, to “ wait till Jesus comes ;” passing missions where the carefully built houses are vacant, the churches deserted, the school-rooms silent, and only a missionary’s grave to tell the sad story.

Slavery and rum have so desolated Africa that a cry, piteous and awful, ascends from that country, “ How long, O Lord, how long ?” “ Home after home is made desolate, region after region is ravished, State after State is demolished, nation after nation is mowed down like grass.”

I attended the Women’s National Temperance Convention which met in Chicago. I sat in Battery D, and watched the ladies as they came pouring in at the door by hundreds. There were ladies from California, from Oregon, and from every State all the way across this continent to Maine—earnest Christian women, who had come from the East and from the West, from the North and from the South, to plan together how they could put down intemperance. They were reaching out their hands to help remove this evil from every country on the globe.

That same month across the sea there was a remarkable conference in session at Brussels, a congress unique in history. The representatives of seventeen great nations—Great Britain, Austria, Belgium, Congo Free State, Denmark, France, Germany, Holland, Italy, Persia, Portugal, Russia, Spain, Sweden, Norway, Turkey, and the United States—the nations that rule the world, had come together to put down slavery in Africa, to save a land that had no claim upon them but its utter helplessness.

While the great Christian powers were convened in Europe to devise means to overthrow the horrible slave-trade in Africa, the slave-dealers

were having a remarkable congress on the Nile—200 delegates, Mohammedan Arabs, met to suppress the traffic in liquors; for the rum-trade, which destroys so many lives, diminishes the number of their victims. The action taken by them is “to surround the entire coast of Africa with a cordon of armed dhows, and confiscate every European vessel containing liquors, and sell the crew into slavery.” It seemed to me that God had rallied all the great religious forces of the world, Christian and Mohammedan, to help those patient, suffering, praying missionaries in Africa.

The whole history of missions is made up of remarkable answers to prayer. The beginning of the great work in Japan was traced to a little room where the missionaries met every day to pray.

In the State of New York is a little village nestling among the hills. Near by is a river, where the high rugged rocks and rainbow falls have a wildness of beauty unsurpassed. In this little village a minister once lived in a parsonage which was much too small for his increasing family. His salary was hardly sufficient to feed and clothe the six little children. He had been for several years principal of one of the public schools in Brooklyn, and his oldest son, who was sixteen years of age, was ready for college. He was eager and impatient to continue his studies, and the father found it hard to control the impetuous boy, who would not brook delay. He was at work in a store, but complaints came constantly from the merchant that he was more interested in his books, which he concealed behind the counter, than in selling goods; and finally the boy declared that he would run away to sea if he could not go to college. It was a time of great anxiety to the father and mother. They could never expect to feed and clothe and educate six children on a preacher's salary in those days. After much worry and planning and anxious thought they could see no way out of the perplexity, and so they dropped the burden that they could not carry, and gave their children to the Lord for special work in His service, with earnest prayer and as careful training as the mother of Moses gave her little one, though she knew that he was no longer hers, but the king's. The children grew to realize more and more that the prayers of their parents followed them constantly.

In those days people knew but little about missions. A few years before Lee, with one of the flat-headed Indians from Oregon, had visited them, and after that there was a new interest in the cause of the heathen in the minister's family. The pastor carefully scattered the *Missionary Advocate* among the children of the Sabbath-school. There was one little girl in his congregation into whose heart the preacher's words sank deeply. She eagerly listened, and studied with intense interest the missionary paper, with its strange pictures of lands and people beyond the sea, and always as she gazed upon those dark pictures of heathen cruelty a feeling came to her, a dim foreshadowing of the future, that sometime she herself would sit under those palm-trees in India. As the years passed by, and there seemed no way to realize the dreams of her

childhood, she forgot her early resolve to be a missionary. But one day, years afterward, just a few weeks before she graduated in the medical college, suddenly the forgotten vows of her childhood came to her. The rush of recollections came like a revelation, and in a flash she realized what all the training of years had been for, and she was so overcome that she burst into tears. She was the *first* lady physician sent to heathen lands from America as a medical missionary. The daughter of her early pastor said to her, "How were you led to become a missionary?" She replied, "It was your father who did it; the result of his labor and prayers."

The faithful minister lived to see his prayers answered also in a remarkable way in his own family. His sons became ministers of the Gospel, and his youngest daughter a missionary. His eldest son was the late Dean of the Theological Seminary of the Boston University, a school which has sent scores of missionaries to foreign lands—to China, India, Japan, Mexico, South America, and to the islands of the sea.

Captain Hore, F.R.C.S., is returning to England *via* United States, after a successful mission tour in Australia, New Zealand, and Tasmania. To the regret of his co-workers and admirers, he is forbidden to return to the region of Lake Tanganyika, where he has for thirteen years done such service to missions. The doctors prohibit such return. He built a steamer there, made valuable explorations, surveyed Tanganyika, for which he received the Royal Geographical Society's Award, and for two years lived at the famous slave and ivory mart of Ujiji, where he was much in contact with Tippoo Tib. American friends who know of his journey through the States will doubtless avail themselves of his presence to get him engaged in lectures describing the Central African missions, native tribes, and customs, and the development of civilization. Mr. S. E. Bridgman, College Book Store in Northampton, Mass., will act as his medium of communication. Here is a rare chance for those who wish missionary lectures.

Dr. G. F. Pentecost seems to have met a cordial reception in India. He held his first meeting with the educated natives of Calcutta on December 24th, and the Albert Hall was full to overflowing. The Opera House was then engaged for a fortnight mission to the higher classes of residents, and great expectations are indulged. We hope they may not be disappointed. Nevertheless, we believe that our brother has taken on his hands what Lincoln would call a "big job," and nothing will make this mission a true success but the power of prayer. We know personally that many, both here and on the other side of the sea, are engaged in earnest supplication to God that this errand may prove to be guided by God's good Spirit. The English residents of India are very difficult to reach. They are mostly of two classes, either very High Church Anglicans—mere formalists and ritualists—or else absolutely indifferent and often infidel. Such walls are of adamant, and only the power of God can break them down.

THE GREAT COMMISSION

[EDITORIAL.]

The four Gospel narratives, at the close of each, and the Acts of the Apostles, which has been well called the "Fifth Gospel," has at its beginning words which are intended to instruct and guide disciples as to the great mission and commission entrusted to the Church. Each differs from the other, yet each presents something essential to the full and complete knowledge of the Lord's will and our duty. And as in a composite photograph we get various facial forms and features blended in one portrait which combines individual peculiarities in a collective result, so, if we carefully project these five forms of the commission upon one sensitive plate and get a composite picture, we shall see at a glance the mutual relations of each special word of instruction, and the completeness of the grand total. While we reverently seek to combine these five fragments, we do not mean to imply that they were all thus blended in our Lord's own teaching, nor to assume to settle either their logical or chronological order; our aim is simply to present a summary from which nothing shall be omitted which belongs to any one narrative, and to group together words of instruction or promise which seem to belong together by closer affinity. The attempt so to arrange and combine has been attended with such profit to the writer that he hopes it may prove no less a blessing to the reader. The obvious parallelism of the thought we seek also to represent.

And Jesus came and spake unto them, saying :

"Peace be unto you!"

And, when He had so said,

He shewed unto them His hands and His side.

Then were the disciples glad when they saw the Lord.

Then said Jesus to them again :

"Peace be unto you!"

All power is given unto Me

In heaven and in earth.

As My Father hath sent Me

Even so send I you."

Then opened He their understanding

That they might understand the Scriptures ;

And said unto them,

"Thus it is written,

And thus it behooved Christ to suffer,

And to rise from the dead the third day ;

And that repentance and remission of sins

Should be preached in His name

Among all nations,

Beginning at Jerusalem :

And ye are witnesses of these things.

Go ye, therefore, into all the world,

Make disciples of all nations,

And preach the Gospel to every creature :
Baptizing them in the name of the Father
And of the Son, and of the Holy Ghost.
Teaching them to observe all things
Whatsoever I have commanded you :
He that believeth and is baptized shall be saved ;
But he that believeth not shall be damned.

And behold I send the promise of my Father upon you.
Depart not from Jerusalem
But wait for the promise of the Father,
Which ye have heard of Me,
For John truly baptized with water,
But ye shall be baptized with the Holy Ghost,
Not many days hence.
But tarry ye in the city of Jerusalem
Until ye be endued with power from on high.
Ye shall receive the power of the Holy Ghost
Coming upon you ;
And ye shall be witnesses unto Me,
Both in Jerusalem and in all Judea,
And in Samaria
And unto the uttermost parts of the earth.”
And when He had said this, He breathed on them
And saith unto them,
“ Receive ye the Holy Ghost !”

“ And lo I am with you alway
Even unto the end of the age.
And these signs shall follow them that believe :
In My name shall they cast out demons ;
They shall speak with new tongues ;
They shall take up serpents ;
And if they drink any deadly thing it shall not hurt them ;
They shall lay hands on the sick
And they shall recover.”

So then, after the Lord had spoken unto them,
He led them out as far as to Bethany ;
And He lifted up His hands and blessed them,
And it came to pass, while He blessed them,
He was parted from them ;
And while they beheld, He was taken up
And a cloud received Him out of their sight
And He was carried up and received up into heaven,
And they worshipped him
And returned to Jerusalem with great joy
And were continually in the temple
Praising and blessing God.
And they went forth and preached everywhere,
The Lord working with them
And confirming the word
With signs following. Amen.

JUSTIFICATION BY FAITH, AS DEVELOPED BY BUDDHISM
IN JAPAN.

BY HENRY C. MABIE, D.D.

Among the objects of most striking interest which the traveller sees in the ancient city of Kioto, Japan, are the temples of Hon-gwan-ji—"Eastern" and "Western," so called. One of these temples is quite new, in fact it is yet building. To those sanguine souls who are inclined to think that the force of idolatry in Japan is spent, that idolatrous shrines generally are in the last stages of decay, and that no more will be built, we commend a few facts concerning the present building of this new Hon-gwan-ji structure. It is built entirely from the free-will offerings of the people of the Buddhist sect which it represents, from all parts of the empire. These contributions are of costly jewels, metals, woods for the building, human hair, and money without stint.

On one of the platforms of the temple are twenty-four coils of rope from three to four inches in diameter made of this human hair. Attached to one of the coils is a placard with this inscription :

"Since the thirteenth year of Meiji (1880), when the rebuilding of the two halls of the Eastern Hon-gwan-ji was begun, the faithful laymen and laywomen of every place have been unanimous in presenting to the principal temple, Hon-gwan-ji, strong ropes made of their own hair, to be used for the work of erection. The number of these ropes reached fifty-three. Twenty-nine of them became worthless from use. The total length of the remaining twenty-four is 4528 feet, and the total weight 11,567 pounds."

Besides these ropes were several large coils of hair, several of them gray, the gifts of the aged, which came in too late to admit of being used. The total cost of this temple is to reach the enormous sum of \$11,000,000. The offerings of devotees in Kioto, apart from gifts for erecting the temple, to these two shrines, during the year 1889 amounted to the sum of \$367,000, Mexican. And yet most of the contributions were from people who are extremely poor. Out of Kioto's population of nearly half a million less than five hundred people pay a tax amounting to \$15, so poor are they.

Magnificent, however, as the temple is, and regal as the offerings were, the peculiarities of the sect whose primal shrine is here are of far more interest to me. Specially so, on account of the characteristic worship and belief of the sect.

These people are a sect of the Buddhists, but they represent a departure from pure ancient Buddhism of rare significance. They worship Buddha, indeed, but him only in the character of Amita, or Amitabha, whom they conceive to be the idealization and glorification of highest discipleship to the primitive Buddha ; they eschew all works of merit ; they depend on the absolute unconditioned mercy of Amita ; they have a doctrine of justifica-

tion by faith only, apart from meritorious deeds ; their priests are not celibates nor ascetics ; they carry on active and aggressive missionary operations, and to this end they highly educate their young priests, sending some of them to the Doshisha Congregational College in Kioto, and even to Oxford, England. Three hundred of these neophytes are gathered in one school near their chief Kioto temples.

They base their doctrine on that portion of the Buddhist Scripture known as the "Sam-bu-Kio," in which is recorded the peculiar vow made by Amitabha that he would "accept Buddhaship, but under the condition that salvation was made attainable by all who should sincerely desire to be born into Buddha's kingdom, and should signify their desire by invoking his name ten times." This vow is called the "Former, or Real Vow," and hence the name given to the two great temples in Kioto, "Hon-gwan-ji," meaning "Temple of the Real Vow," referring to their basal doctrine.

This sect is now divided really into two, the one known as the "Jodo" sect and the other as the "Shin Shin."

Originally they were one, taking their rise in the beginning of the twelfth century under a great teacher, known as Honen Shonin. This man was enough in earnest to break with earlier Buddhists, and to outline a doctrine far in advance of Buddha's in some respects. He taught the worship of Amita, and also the doctrine of justification by faith in Amita's boundless mercy ; but he also urged the value of meritorious deeds, and insisted on the cardinal idea of Buddhism, that no help can be expected in the conquest of passions outside of one's self. It was at this point that there sprang up early in the thirteenth century a departure from the teaching of the Jodo sect. The man to inaugurate the departure was Shinran Shonin, a disciple of Honen.

This Shinran is described as a sort of Luther of his time, and presenting a striking parallel in his teachings and in his martyr-like devotion to their maintenance. He was determined enough to submit unflinchingly to banishment for conscience' sake, and to bravely maintain his school in a monastery among the mountains at Takate in Shimo-tsuke. He is buried at Otani, on the mountain-side above Kioto. To his grave myriads of his disciples make annual pilgrimages from all parts of Japan. The Shin Shin sect is the outgrowth of his influence, and the new Hon-gwan-ji temple is specially to his honor. The Shin Shin sect differs from the Jodo sect in its teaching at the following points : first, it holds that salvation is *due to faith only* in the power and willingness of Amita to save mankind, and that the invocation implied in the Real Vow is to be used only as an *act of thanksgiving*, and not as an act of merit, for mercy received ; secondly, that this salvation is *received at once*, and not at death, and that the believer is taken thenceforth under Amita's merciful protection ; thirdly, that *moral-ity* is of equal importance with faith ; fourthly, that while Nirvana, or eternal happiness, is to be attained (as all Buddhists teach) by the extinc-

tion of the passions through many deaths and re-births, yet this extinction of passions (contrary to the usual Buddhist teaching) may be reached through *help from another*—that is, from Amitabha, he being the chief of the Buddhas. The name Amitabha signifies “boundless life” or “immeasurable light.”

The Shin Shins maintain that their rival sect, the Jodos, have departed from the former and true teaching at these several points. The Shin Shins have undertaken to restore the true teaching respecting the “Former Vow.” Hence they are sometimes called the *Protestants* of Japanese Buddhism. The proportions to which this sect of reformers has grown is remarkable. They have in all Japan 18,000 temples and shrines, and are accounted the wealthiest and most powerful of all the sects. They possess no fixed properties which might be considered endowments, but depend entirely on the offerings of the people for support and for purposes of propagandism. They actively undertake missions abroad, especially in Corea and China.

In support of these general statements respecting their belief, I quote a short creed prepared by one of their later apostles, Rennio Shonin, and given by Murray in his “Handbook of Japan.” The creed runs as follows:

“Rejecting all religious austerities and other action, giving up all idea of self-power, we rely upon Amita Buddha with the whole heart for our salvation in the future life, which is the most important thing, believing that at the moment of putting our faith in Amita Buddha our salvation is settled. From that moment invocation of his name is observed as an expression of gratitude and thankfulness for Buddha’s mercy. Moreover, being thankful for the reception of this doctrine from the founder and succeeding chief priests, whose teachings were so benevolent, and as welcome as light in a dark night, we must also keep the laws which are fixed for our duty during our whole life.” A most extraordinary statement this to proceed from men presumably destitute of revelation. Substitute for Amita Buddha, here conceived of as the chief of the Buddhas, the name of our Lord Jesus Christ, and you have substantially the New Testament doctrine of justification by faith as amplified by Paul in the Epistles to the Romans and Galatians.

A still more modern statement of the belief of this remarkable sect is given by Mr. Akamatsu, a distinguished member of the sect in Kioto, and published in the April number, for 1881, of the *Chrysanthemum*, now discontinued.

Says Mr. Akamatsu: “Amita Buddha always exercises his boundless mercy upon all creatures, and shows a great desire to help and influence all people who rely upon him to complete all merits, and to be re-born into Paradise. Our sect pays no attention to other Buddhas, but putting faith only in the great desire of Amita Buddha, expect to escape from the miserable world, and to enter into Paradise in the next life. From the time of putting faith in the saving power of Buddha we do not need any power of self-help, but need only to keep his mercy in heart, and invoke his name

in order to remember him. These doings we call 'thanksgiving for salvation.' "

Is this an uninstructed groping for "the *grace of God* which bringeth salvation," which is accurately and specifically met in Paul's great expositions? Is this an ignorant worship of the essential Christ under the phrase of Amita Buddha?

We would not dare say that these doctrinal conceptions, purely considered, are generally entertained by the adherents of the sect, much less that they have popular power to bring spiritual rest and the sense of salvation to the mass of devotees! But who shall say that, where so explicit ideas of mercy, grace of some sort, justification through belief of some sort, and hence salvation, however inadequately conceived, are formulated and taught, that they have redeeming power over none?

How shall we account for the existence of the conceptions at all in any measure, by even a single mind, except on the ground that "He hath not left himself without a witness among any nation"? Be all this as it may, what a prepared soil is here, in the providence of God, for such missionary endeavor as shall be able to go in among such a people and explain to them the real way of God more perfectly! What an evangelizing oracle the Epistle of Paul to the Romans would prove in meeting this unique state of heathen mind! May God raise up and bring some man to the Kingdom of the Sunrise for such a time as this!

KIOTO, JAPAN, Oct. 15, 1890.

HOW MISSIONARIES ARE MADE.—Dr. Cyrus Hamlin has told in a five-minute speech how it was he came to be a missionary. He said: "In the vast majority of cases missionaries are made by the influence of the family. My widowed mother made me a missionary. She had me read every Sunday out of the *Panoplist*, and then later out of the *Missionary Herald*. We had in those days in our town a missionary contribution box, a cent box, and we were encouraged to earn some special cents for that box. I remember well one occasion which was, I think, a turning-point in my experience. When the fall muster came every boy had a pocketful of cents to spend. My mother gave me seven cents, saying, as she gave them, 'Perhaps you will put a cent or two in the contribution box in Mrs. Farrar's porch on the common.' So I began to think as I went along, Shall I put in one or shall it be two? Then I thought two cents was pretty small, and I came up to three—three cents for the heathen and four cents for gingerbread; but that did not sound right, did not satisfy me, so I turned it the other way, and said four cents shall go for the heathen. Then I thought the boys will ask me how much I have to spend, and three cents is rather too small a sum to talk about. 'Hang it all,' I said, 'I'll put the whole in.' So in it all went. When I told my mother some years after that I was going to be a missionary, she broke down and said, 'I have always expected it.' "

MISSIONARY GEOGRAPHY—COMPARATIVE OPENINGS FOR THE GOSPEL IN DIFFERENT SYSTEMS.

BY REV. DR. J. H. SHEDD, OROOMIAH, PERSIA.

In glancing at the field which our Lord says "is the world," one thing is clear now which was not so clear one hundred or even fifty years ago—namely, the actual condition of the inhabitants of our world. The maps and globes have changed. Vast tracts of Asia, Africa, America, and the islands of the sea, that were a *terra incognita* or laid down as unknown deserts, have been explored and now are delineated; and the names of lakes and rivers and nations, and their populations and resources, and their political and religious condition are known. The missionaries have usually been the pioneer explorers. In crossing China, in describing the tribes and haunts of the Himalayas and all Western Asia; in first setting foot on the cannibal islands of the sea; in penetrating the thousands of miles of interior Africa, the constraining motive has been the same which led the great Apostle to preach the Gospel *not where Christ was named*, but carried him from Jerusalem to Philippi and Athens, to Rome and to Spain. This exploring work has been done, and few places upon the surface of our globe—from Greenland's icy mountains to India's coral strand or to Africa's sunny fountains—remain unrevealed. We know the actual state of the unevangelized world in all its terrible depravity, suffering, and need.

This vast increase of knowledge is acting and reacting on the Christian Church and Christian nations. The parable of the Good Samaritan is better understood. The question, Who is my neighbor? is answered from the seven hundred millions of Asia, and the two hundred millions of Africa, who are our fellow-men, fallen among thieves, wounded by sin, and robbed of their birthright by the vices and superstitions and errors of their false religions. Certainly there is a growing interest and sympathy. The dense mist of passive neglect that hung over the Protestant world has lifted. A great and happy change has taken place since Carey, the shoemaker, in England, began to plead for the heathen a century ago, and was told by the wise old fathers, "Young man, mind your own business. When God wishes to convert the heathen He will do it without your help;" or since the young men by the hay-stack at Williams College began to pray eighty years ago, and only two or three of them dared to offer themselves to the cause lest the Church would take alarm, and refuse to have any part in so fanatical a movement. Now the volunteer missionary students in this country number nearly 5000 since the Northfield meeting in 1886, and some 200 of these have already sailed for the foreign work.

This increase of knowledge also awakens a deeper sense of responsibility for those with whom we are brought into relation and contact. The world is brought together by commerce and easy and rapid travel. The prophetic words are fulfilled, "Many shall run to and fro, and knowledge shall be increased." Every day the telegraphic wires flash the news from distant

lands—so often the echo of the woes and miseries of mankind without the Gospel. To the ear that is open, what sounds of sorrow and cruelty and suffering come from the dark places of the earth ! Now it is the horrors of Siberian prisons ; next, famine, with several millions of famished and dying men in China ; then the cholera, starting up from the hot-bed of Hindu or Mohammedan shrines, and the sacred festival and holy pilgrimage carrying the seeds of death to myriads of victims ; or it is the open sore of the world in the awful slave-trade of Africa. Surely the dark places of the earth are filled with the habitations of cruelty even to the bodies and earthly life of our fellow-men, such as we, in the comfort and ease and security of this happy land, little understand. Yet here is the responsibility, not only for the temporal welfare, but for the immortal souls of our fellow-men. Here is the fact that the world is daily growing smaller, that a young lady in seventy-three days can travel around the globe. In no time in all the Christian centuries has the providence of God been so plainly pointing to momentous events and changes. The present century has cleared the way for rapid movement.

Another fact stares us in the face, that whithersoever we turn the people are fast awakening from the mental and moral apathy of centuries. The Bible and the missionary have set the world to thinking. The crisis is confronting us of a world awake and alert for action. The current of intellectual activity is very sluggish in Oriental and tropical lands ; but there is not a nation, nor tribe, nor island but has been touched by the awakening from afar ; and every year the breeze is fresher and stronger. The calico and sheeting, the sewing-machine, the telegraph or other wonders of science, and the missionary tract and testament are everywhere ; and men are wondering what will come next. As in the host of Midian, when Gideon and his little band were encamped against them, men are telling their dreams to their fellows, and expecting conflict and change.

Another very significant fact is that in the van of this ceaseless and onward impulse of progress is the English-speaking race. Says a recent writer :

“ We stand at the dawn of a new epoch, which from the point of view of universal history is quite as momentous as that in which the Northern tribes broke in upon and destroyed the fabric of the moribund Empire of Rome. It is a revolution vaster and more rapid than that which founded the modern European world on the wreck and ruin of the Roman Empire. The world is passing into the hands of the English-speaking races. Already the English tongue is becoming the *lingua franca* of the planet. Already the territories over which the laws are made and justice administered, in the language of Shakespeare and Bacon, exceed in wealth, in extent, in the number of their populations and in the limitless latent possibilities of their development, all other lands ruled by all other nations of the earth. In a hundred years, unless the progress be checked, English-speaking people will outnumber all the men of other tongues in the world.

English ideas, English laws, English civilization are becoming as universal as English speech. The future of the world is English."

The young Greek who marched with Alexander across Asia to the waters of the Ganges and back saw a most wonderful expansion of human knowledge, and was filled with expanded views of human destiny. The man who could say *Romanus sum* considered the world his tributary, and his heart dilated at the extent and power of his empire. The young Christian soldier who marched with Constantine under the luminous symbol of the cross to the overthrow of Paganism saw a brighter vision—Christianity ruling the world in equity and love. The young reformer who was thrilled by the religious fervor of Luther's age was lifted to a higher elevation still. The heroes of the Elizabethan era, with their legend, "Westward ho!" and the new world and new seas to be explored and delivered from the Spaniard, were inspired with a still nobler purpose and wider vision. What shall the young man to-day discern? Have the romance and adventure and high purpose of life all faded out? Or is there an inspiring vision? The Christian young man to-day leads the progress of a race of exhaustless resources and energies that is re-making the whole world. How great must be the responsibilities of living at such a time, at the threshold of such momentous changes! Reverently we may say:

"We are living, we are dwelling,
In a grand and awful time,
In an age on ages telling—
To be living is sublime."

Add one more fact: it is the rapid and great increase in the resources of the Church in connection with the openings and changes in the world. In the century past Christian population has more than doubled, and the Protestant population has quadrupled. It is not now a little company of despised Galileans who hear the command, "Go ye into all the world, and preach the Gospel to every creature," but it is the mighty Christian Church of the foremost nations of the earth, with means and men and women in exhaustless abundance. It is especially to the generation now coming forward to whom God intrusts the great commission to take possession of all nations not for worldly gain or honor, but for Christ's kingdom and glory.

It were pertinent to ask the question here, How far our so-called Christian nations shall yield to the spirit and law of Christ in their dealing with ignorant and heathen people? Vice is more easily planted than virtue. Shall drink and opium and fire-arms and social immorality go to the ends of the earth in every ship? Shall purely selfish and mercenary counsels rule in our intercourse with China? What profit if Africa is saved from Arab slave-traders to be ruined by European rumsellers? How far the nations of the earth are open to Christian influence depends largely on the treatment they receive from Christians. But this broad subject I pass, calling attention simply to the great work yet to be done before Christian nations

and rulers shall love their neighbors as themselves, doing justly and loving mercy toward the weaker and inferior races.

We turn now to the outlook in unevangelized lands. To what extent can true Christians work in faith that all other religions and systems shall yield and fall before the religion of Christ? We can see that the influence of steam, electricity, science, education, commerce, and civilization—the mingled good and evil—is permeating all lands. How far can the true religion conquer?

Let us not overlook the difficulties. The cry, “On to Richmond,” in the great Civil War was a sad illusion. There is no mistake worse than to under-estimate the stubborn resistance and mighty power of evil in the world. When we review the forces of Christianity, go about Zion and count her towers and weapons, think of Providence and truth and enlightenment and the Divine Spirit and grace, all on the Christian’s side, it may seem easy to many missionary volunteers to go out into the heathen world, or to gather in the ignorant souls and teach them and see their conversion. But in reality the spies who have gone and examined can truly say, “The cities are walled and very great, and we saw the children of Anak there.”

Let us notice some of these strongholds that are walled and thoroughly entrenched in opposition to true Christianity. Geographically we find:

1. *Buddhism*, and the allied systems connected with it, holds sway over a full third of the human race in Eastern and Southeastern Asia. Thibet, China, Japan, Siam, and Burmah contain nearly 500,000,000 souls.

2. *Hinduism*, in Southern Asia, in India with nearly 200,000,000 votaries.

3. *Mohammedanism*, from India westward over Asia and Northern Africa, with nearly 200,000,000 adherents.

4. The corrupt forms of the true religion, Judaism and the Russian and Roman power in so many parts of Christendom, might be mentioned.

These are the Religions of the Books, entrenched by ages of dominion and tradition, and defended by organized systems of worship, education, and priesthood. Then beyond the Religions of the Books are the outlying regions of barbaric heathenism—all Africa to the west and south, the islands of the sea, the primitive tribes of Asia and America, a mighty host of nearly 200,000,000 of lost and dying men.

A fact of great significance is that in all phases of this great conflict there are, with special difficulties, also special features of encouragement. Let us turn our faces to the two hundred millions of heathen without sacred books. They are the lowest in the scale and the most repulsive, requiring for their redemption that the messengers of Christ follow them in patient sacrifice of comfort and of life to the habitations of cruelty and the abodes of cannibalism in the jungles of Asia, the islands of the sea, the forests of America, and the recesses of the Dark Continent. These, it might be thought, are the most hopeless and the last to be elevated; cer-

tainly they are not the races that human wisdom would select for mission work. Let us remember that our ancestors were such barbarous heathen till Christian missionaries planted their schools and stations of beneficence in the forests of Europe and Britain. The colored population of this country is but one hundred or two hundred years removed from savage ancestors. The Indians of our country and of Mexico and South America are not yet fully Christianized.

But we should notice that in the last eighty years wonderful changes have taken place through missions for these lowest heathen. We see the Hawaiian, Fijian, Samoan, and other groups of islands as truly Christianized as any of the higher races. Thirty years ago cannibals in Fiji were eating missionaries and their converts ; now 100,000 out of a population of 110,000 are found in places of Christian worship. We see Madagascar turning from the bloody work of martyring Christians only thirty years ago, now to ask admission into the family of Christian nations. Heathenism is virtually ended in the islands of the Southern Ocean. The greatest island in the world, New Guinea, is waiting for God's law. A greater Britain is rising in Australia and New Zealand and South Africa, and the Southern cross is fast becoming the brightest constellation in the Southern Hemisphere.

In Africa we see changes quite as wonderful. April 29th, 1873, Livingstone died. Alone, upon his knees, in the heart of Africa he died. He thought himself a defeated man, a failure ! But he had travelled 29,000 miles on foot to explore that continent ; and instead of failure his life thrilled the world and converted Stanley, and his death opened the very heart of the Dark Continent. There is that heart of Africa to-day, throbbing with savage humanity, and waiting for the touch of divine compassion and sympathy. Shall the disciples of Christ go and teach the savages by the slow and sure ministries and the loving words of the Gospel, or shall the cruel trade in rum and fire-arms destroy them ? The King of Uganda is a case in point. He is seeking a religion—at least a change ; a year or two ago accepting the Arabs and murdering native Christians and such men as Bishop Hannington ; this year turning from the Arabs and begging Stanley to come and help him Christianize his whole nation.

Here is certainly in Africa an immense missionary field, among millions of men too degraded and ignorant to have any learned systems to set against the Gospel. Their very ignorance and barbarism is an encouragement not for one Bishop Taylor only and his mission to strive for self-support ; but a field so ripe and perishing that it will be strange indeed if the next half century does not witness laborers by the thousand, foreign and native, braving all the difficulties, and gathering in the souls by the million.

In Asia, too, this class of heathen is the most hopeful of all mission fields. The Karens are such. Among them the Baptists have hundreds of churches, and thirty thousand strong are marching on to conquest. The Inloolos, of whom thousands were baptized in a few months, are of the

same class. In fact, according to Sir William Hunter there are fifty millions of indigenous races in the confines of India that in the near future must succumb to one or another of the stronger religions. The query is, Shall it be the holy religion of Christ?

It is well to distinguish this most inviting and open field in all parts of the world. It is well to know that among our Indians and Africans, and among all this class in Asia and Australasia, there is no organized obstacle to the pure and loving faith of Christ. The only obstacle is the wicked heart, full of sin and superstition, on the one hand, and the lukewarmness of the disciples of Christ on the other. It is well to know that thus far the greatest successes of missions have been gained among these ignorant and barbarous races.

But do you say that these are only the outworks, and, if captured completely, beyond them are the mightier systems rearing their walls in defiance and scorn at the soldiers of the cross?

What of Buddhism in China and the East? The answer comes back again of special difficulties and special encouragements. The difficulties certainly are great. The conquest of China will be a greater event in the Christian annals than when the religion of the Nazarene ascended the throne of the Cæsars; yet though so far off I can remember when Neander, the historian, wrote words like these: "It will be a great epoch in the history of the Church when the Gospel enters China, and Chinese converts truly accept of Christ." At that time Japan was entirely closed. There is still one isolated land from which Christian teachers are entirely excluded. This is Thibet, the home of the high-priest of Buddhism.

But look on the other side. The barriers have given way. The Christian religion is well established to-day in China and Japan. The native brethren and the missionaries also consider that the thirty years before us will suffice to plant the Church in Japan, and to cast the mould for all future time of a nation of forty millions to be on the east of Asia a Christian power, as the British Isles are such a power on the west of Europe. It is not impossible, for now is the hour of opportunity for Japan. Later will follow Siam, where the prime-minister says, "My country was not opened to the West by cannon nor by fleets, but by the American missionaries."

Then also comes China, where the way is open to Christian missions on a scale never before seen. The China Inland Mission sent out over one hundred men and women in a year. The advance is clear, and America, with Christian influence and intelligence, is in the van. Every town in our land could as well as not send a missionary to China, and support him or her in that land. It is nothing chimerical nor improper, with the cheap means of travel and the love of Christ constraining us, and the awful condition of China's millions, that we make the same efforts we would to rescue men and women from famine and death or from fire and earthquake in our own land.

Let us turn to Hindustan. The same might be said of Hinduism in India that I have just said of Buddhism and China ; except that Brahmanism is more firmly entrenched, is the very citadel of heathenism ; and the key of the citadel is *Caste*. The encouragement to missionary labor in India is constantly increasing. The field is completely open surely, and the opinion of Sir John Lawrence, the wise statesman and thoughtful observer, may be taken as correct :

“ It seems to me that year by year and cycle by cycle the influence of these missionaries must increase, and that in God’s good will the time may be expected to come when large masses of the people, having lost all faith in their own, and feeling the want of a religion which is pure and true and holy, will be converted and profess the Christian religion, and having professed it, live in accordance with its precepts.”

The contest must be more difficult and longer against such a system than among the savage heathen, but the results are just as certain. Already a church of more than 150,000 members is gathered, and this church is doubled every ten years.

But what of the still more difficult system of Islam ? I can only allude to this field and to our work in Western Asia, the Bible Lands, the lands where our Saviour lived and the Apostles preached. The centre of the enemy’s camp is still there.

There meets the missionary in those lands first a false or corrupt Christianity that blunts the conscience and hardens the heart by its self-righteousness and formalism. Back of this confronts us the religion of the false Prophet, aspiring to rule the world, and hence the bitter supplanter and enemy of the cross of Christ. How is this stronghold of specious error and half-truth, of blind fanaticism and pride, to be pulled down ? Where is the weak place that invites assault and promises victory ? Let me answer in a word :

Fifty years ago Islam would allow no Christian missionaries to labor for Mohammedans, and by its organic law will allow none to-day. Every apostate is an outlaw, and is exposed to the death penalty. But in India under the British Government this penalty cannot be executed. In Persia the government is weak and the system is divided against itself, and the rulers are not disposed to aid the ecclesiastics in religious matters. In Turkey the pressure of Christian powers is also felt, and Christian missions cannot be entirely destroyed. In Egypt the revolutions of the past few years give practical toleration to Christian work. In all North Africa there is as much toleration as existed in the Roman Empire in the days of the Apostles and early Church. This may be said of all Moslem lands, even of the Soudan and Afghanistan. Consider, also, that over against this mighty system of intolerance is another advancing power, the English-speaking races, pouring into every Moslem land an increasing volume of capital and commerce and influence. This is true of Egypt and the Upper Nile, Arabia, India and Afghanistan, Turkey and Persia ; and we can see

that the chances of Islam making head as a rival power are indeed small.

Then we should reckon another factor still more important. The old churches of the East, by their unfaithfulness, were the occasion of the great heresy or apostasy of Islam. Their revival is the pledge of its downfall. There is now an evangelical church of 2500 members in Persia, a similar church in Egypt, a similar church in Syria, and another of over 12,000 active members in other parts of Turkey. These are bodies of living Christians in the midst of Moslem conquerors; the scattered leaven to leaven the whole lump, inwardly; the materials for the spiritual assault, outwardly. They and the missionaries are at work with the Bible, the press, the power of prayer and of the daily life. The Moslem is now on the defensive, with no hope of converting the Christian to this faith, while the Christian is on the aggressive, full of faith in the ultimate triumphs of the truth. The converted Moslems all along the line, from the Ganges to the Straits of Gibraltar, are the pledge of many more. Great events may transpire suddenly to change the face of the East, and when such events come we know they will be guided by the pierced Hand that rules the world. Thus the very difficulties of the problem invite to greater achievements. There is no more inspiring work in the world than to labor for the overthrow of Islam. The conflict may be a long one before the last Moslem yields to Jesus, but the irresistible influences are at work, the motives of the cross are sufficient, and the end is as sure as the promises of God.

I cannot pursue the subject further, and will only add: Happy is that young man of education and Christian experience and consecration who shall enlist for his life work in some one or other of the divisions of the great conquest of the world for Christ!

“ON Sabbath, January 11th, 100 ministers in Edinburgh and Leith preached, by common consent, on the divine authority and permanent obligation of the Sabbath Day. The preachers included ministers of all evangelical denominations, many of them prominent men in the three great Presbyterian churches, Episcopalians, Congregationalists, Baptists, and Wesleyans. The evidence of unanimity in conviction and feeling in defence of a divine institution which is at present the object of continual assault, it cannot be doubted made a good impression on all the churches, as well as on the general community.”

So writes that prince among men, Dr. Andrew Thomson. May we not suggest that if, on the same Sabbath, at a future day, all pastors could similarly agree to present the great facts of modern missions with especial reference to the increased obligations resting upon God's people both to occupy the whole world field and to multiply very largely their gifts, the effect would be like a thunderstorm all around the sky.

FAITH HALL, LERADO, MEXICAN BORDER MISSION.

BY MISS JENNIE BROWN, TUSCALOOSA, ALA.

Faith Hall, of Lerado, stands as a proof of Miss Holding's descent from Israel, "who as a prince had power with God, and prevailed"—a witness to the world of God's power and willingness, in answer to believing prayer, not only to open the windows of heaven in spiritual blessings, but when the material interests of His kingdom must have pecuniary aid; in proof that the gold and the silver are His, and that His stewards, solicited only by the influence of the Holy Spirit, will respond to the prayer of faith, and send their gold from afar to build the "waste places of Zion."

When the recipients of God's bounties will not give even the crumbs that fall from their children's tables for the Master's use, the disbursers of the impoverished treasuries of the house of the Lord are obliged to protest many drafts written in love, and signed by the blood of perishing souls. When this Christian heroine's petition was refused on earth, with inspiration high as heaven she turned from the limited treasuries of earth to the limitless pledges of heaven, and made request, "The heathen, thine inheritance," are in want, and "man shutteth his bowels of compassion against them." The fixed and eternal laws of the kingdom were fulfilled—knock, ask, receive.

In the year 1887 Miss Holding attended the Woman's Board of Missions of the Methodist Episcopal Church, South, which met at Catlettsburg, Ky., to request the society to grant her \$7000 with which to build a house containing a hall that could be used as a school-room and church. None who heard her will ever forget her earnest pleadings. Such words could only come from a heart where human love had touched the Divine, and gone forth reflecting the Christ-like compassion for the multitudes "in error's chains." She drew a strong contrast between Mexican darkness, defilement, and falsehood, and Christian light, purity, and truth. The mission buildings were so small they could not receive those who were longing to learn to read the message of life. They had no room to accommodate those who would see Jesus.

"For months they had not been able to take those who crowd their doors. None but a missionary who stands in the midst of a down-trodden and poverty-stricken people can comprehend the anguish of spirit when compelled to turn away from their pleading looks and words, and leave them in their helpless misery."

"Can't you, won't you, my dear sisters, give us \$7000 for this building? God's work demands it; we must have it this year." As that saintly woman resumed her seat, she must have felt, Surely my petition will be given me.

When the Executive Committee had made the appropriations for the obligations of the society, it was found impossible to give a grant of \$7000 to the Lerado Mission. None but those who have assisted in dis-

tributing missionary funds know how the heart aches as they look at the discrepancy between the demand and the supply ; how the soul cries out, " O Lord ! how long shall those who are clothed at the expense of Thy love, and called by Thy name, shut their ears to the cry of a perishing world ? "

The president sorrowfully told Miss Holding of the inability of the society to grant her request, assured her of their continued sympathy and prayers, commending her to the care of the God of Jacob, who would defend and " send her help out of Zion. "

What seemed disappointment proved to be love most true. Christ would lead His chosen one into a richer experience, a broader faith ; into extremity, that she might prove the exceeding greatness of His promises.

Miss Holding rose to bid the society farewell, preparatory to leaving for her mission at Lerado. With a voice full of tears, she said, " My dear sisters, we must have that building this year. " With inspiration she said, " I have asked for that building ; God's work demands it ; we shall have it. " Every heart present, touched by sympathetic faith, repeated the assurance—" shall have it. " Heaven echoed back to earth—" shall have it. " A triune Deity ratified the promise of incarnate God, " according to thy faith be it unto thee. "

On Miss Holding's return to Lerado she was greeted by many anxious and expectant faces ; because of the tumult of hope and fear, all hesitated to ask the question so near to their hearts.

As soon as possible, Miss Holding assembled the whole household. She did not wish to give them disappointment without sharing with them her hope and expectation that " deliverance should arise from another place. "

After explaining to them that it was impossible for the Woman's Missionary Society to give them the building that year, she asked them if they would all join her in a day of fasting and prayer, asking the Lord to supply the means for building. All heartily joined their beloved teacher in calling upon the Lord, who had promised to deliver in the day of trouble.

Three public prayer-meetings were appointed for the fast day. As Miss Holding was stepping out of the door at the close of the evening prayer-meeting, a little girl—the youngest pupil in the school—took her by the hand and said :

" Will we commence to build to-morrow ? "

Miss Holding said, " The child's faith had gone beyond mine. " I hesitated just a moment, and replied, ' No, dear, we will not commence to build to-morrow, but we will get the lot ready. ' "

Miss Holding requested that the pupils, and all that could help, be in the orchard at six o'clock in the morning to transplant the trees and prepare the lot for the building of the house.

Promptly at six o'clock they were on the ground to show their faith by their works. Accounting Him faithful who had promised, they made ready the ground. As soon as the orchard was cleared the first pledge of

a covenant-keeping God arrived—a letter containing money for the buildings.

Miss Holding, surely gathering that God intended that she should commence to build, without gainsaying began the work, knowing that He who had begun the work would also finish it.

Miss Holding said, “ I knew God had heard our prayers, and would give us the building ; but I thought in my heart, surely our Heavenly Father will move on the heart of some rich man or woman to send us the \$7000 ; but it came in small sums, just as it was needed. I had to pray and believe all year.”

The bountiful Giver of all kept the director of His building, the conservator of His funds, asking at the door of mercy, tarrying at heaven’s gates with thanksgiving ; not that he would weary His beloved, but that in the audience chamber of heaven, beholding His glory, she might “ be changed into the same image from glory to glory,” and become to this people a living expression of the graces of the Holy Spirit.

This sanctuary, which is of the Lord’s own right hand planting, is an inspiration to the faith of the donors from almost every State in the Union, and those which hear of it will rejoice to know that justification by faith alone will be preached to a people “ where superstition usurps the place of the Gospel, and priestly absolution supplants a divine forgiveness ; where baptism is synonymous with regeneration, lying wonders of relics are put in the place of the work of the Holy Spirit.”

At the next meeting of the Woman’s Board of Missions of the Methodist Episcopal Church, South, 1888, at Nashville, Tenn., Miss Holding presented the following report :

“ ‘ This is the day which the Lord hath made ; we will rejoice and be glad in it.’ As I come to my fourth annual report, I find in my heart only a feeling of praise and thanksgiving. So manifestly hath the Lord been with us our cup runneth over ; prosperity in every part of the work, health and happiness maketh the soul glad. We would not rejoice so much in these outward things if we did not look upon them as the manifestation of ‘ the good hand of our God upon us.’

“ Last year we realized the necessity of enlarging our buildings. We asked for an appropriation for that purpose. You did not have it in your power to grant our request ; we remember how sorrowfully you refused us ; we turned to Him ‘ who holdeth the wealth of the world in His hands,’ and whose spirit ‘ moveth upon the hearts of men,’ and He gave us the thing which we asked.

“ The new building or, as we call it, the house we prayed for, and which you have christened ‘ Hall of Faith,’ is completed and occupied, and free of debt. It is a large two-story building, containing nine rooms. How eagerly we have watched it grow into its present fair proportions, becoming, indeed, ‘ a thing of beauty ’ ! There it stands, a blessed reality—a tangible evidence of direct answer to the prayer of faith.

“ So great has been the increase in numbers that we have found it necessary to become an organized church. To meet the exigencies of the case, by my request Brother Sutherland preaches twice a month at the seminary, both in English and Spanish. We have a membership of twenty-four. The Sunday-school numbers seventy-nine.

“ Our missionary society—Lerado Band—has a membership of seventy-two. The year’s contributions, \$59.60. The baby of the school—Maria Villareal, six years of age—is supported by the Band. All things stand out as beautiful tints upon the dark background. When we take into consideration the sloth and utter carelessness of the Mexican character, we can more perfectly approximate the advancement of our pupils. Our souls are encouraged by drawing comparative lines, present and past. From one flashes rays of light which give promise of the full life ; the other, only a dark line of simple existence, into which no glimmer of light had ever entered. The three natures of the household have in a measure kept pace—physical, intellectual, and spiritual. This one school upon the border can no more meet the demand of this people than one drop of water can quench the thirst of famishing millions. We have pleaded, and we plead again, and will continue to plead as long as strength and life remain, for the establishment of Christian schools in every city of Mexico. The rapid growth and unrivalled prosperity of this border mission lead us to hope that the Board, and through the Board the women of the Southern Methodist Church, will be encouraged to enter the numerous doors now standing invitingly open.”

We are told of an Irishman who, when his opinion was asked as to the comparative merits of the sun and the moon, replied that he preferred the moon, because the moon shone by night and the sun shone by day when there was no need of shining. He reminds us of some Christians, who, in their comparative estimates of Christianity and morality, give morality the preference, on the ground of the Irishman, that Christianity is an unnecessary luminary in the presence of nineteenth-century ascetics, forgetting that nineteenth-century ascetics are the reflection and product of Christianity.

The Presbyterian churches of Great Britain and Ireland held their annual season of prayer for foreign missions during the week beginning November 30th. The Presbyterian churches in the United States, in accordance with the direction of the General Assembly, held “ simultaneous meetings” for the same purpose during the week following December 6th to 13th.

A native Japanese, in Bethany Church, Philadelphia, gave a fine definition of prayer and its answer. He said : “ They remind me of two buckets in an old-fashioned well, while one was going up the other was coming down.”

THE WALDENSIAN CHURCH AND ITS EVANGELICAL MISSION IN ITALY.

BY PASTOR J. P. PONS, TORRE PELLICE, ITALY.

[Last April I had the pleasure and honor of a visit to the Vaudois Valleys, as the guest of that rare man of God, Rev. J. P. Pons, President of the Synod, and author of the paper which follows. I spent the whole day—Saturday—in walking over the hills and valleys of Angrogna, and visiting the beautiful and historic scenes connected with the Waldensian history. I went to the Rock Simon, where one saint, bound about with cords, was hurled one hundred and fifty feet on to the rock below. I went to the Church of the Cavern, where for centuries the little body of believers escaped persecution, hiding from their implacable foes in the merciful shelter of a cave. I had to get down on hands and knees, crawl through a narrow opening, and then I found myself in an apartment cut out of solid rock by some convulsion of nature, and where hundreds of people could be comfortably accommodated ; and I went also to the neat little chapel of Pra de Tour, and saw the very pool that the persecutors threatened to make flow red with the blood of the martyrs. On Sunday I preached four times at successive services in the valley, from 9 A.M. to 8 P.M., to attentive and decorous audiences, Rev. M. Peyrot, Bonnet, Meille, and Pons being my courteous hosts and attendants. The impression left on my mind by these experiences was that God has a great work to do for these descendants of His precious witnesses who counted not their lives dear for His sake. The young men studying in the college at Torre Pellice *on a few francs a week*, that they may get into the sacred calling ; the self-sacrificing pastors, accomplished men as they are, who are living on a pittance that they may serve these poor saints ; the whole aspect of affairs in these valleys, where a baptism of blood made every spot a Golgotha, impressed me with a peculiar solemnity, and seemed to say that before this martyr people a great future lies, in the evangelization of Free Italy. Think of a people, poor and few, who since Apostolic days have steadily and steadfastly kept the flag of the cross at masthead even in the stormiest seas, and when the little ship of their ecclesiastical organization seemed to be sinking, and would have sunk had not *Christ been in it*—think of all the marvels and miracles of deliverance God wrought for them, of which the siege of La Basille is only the most prominent and historic—and then say, whether a people so preserved and so persevering for Christ must not, like the Saviour, have been made perfect through suffering, in order to become Captains of Salvation to the poor, down-trodden, priest-ridden people of Italy. Let us help the Waldenses by prayers and by money, and make up for their poverty by our liberality.

The Waldenses in Piedmont, Italy, have recently held festivals in various places, celebrating “the remembrance of the return of their forefathers to the paternal firesides, where they learned to pray to God,

where their fathers fell asleep in peace, where they struggled and suffered for liberty." Although the persecution of the Waldenses did not wholly cease until about the middle of the eighteenth century, an event of much importance in their history occurred in 1689—the permission then granted them to return to their mountain homes from the various parts of Europe to which they had been driven. Here they have since remained. In 1848 the Sardinian Government granted them full religious and civil liberty. They are now also permitted to establish congregations elsewhere in Sardinia besides the three retired valleys of the Cottian Alps to which they had before been obliged to confine themselves.—EDITOR.]

The Waldenses both are and always have been "a peculiar people," not only of Italy, but of Europe ; and the place where they live and have lived for more than seven centuries is also totally different from the country which surrounds them ; and the valleys of the Cottian Alps, near Pinerolo, seem to have been especially provided by God for their preservation. If they had not been hidden from their enemies behind a rampart of mountains, they would have perished as a nation long ago.

I.

As to the origin of the Waldensians, my confined limits do not allow me to speak about such a controverted question. There certainly is a great interest in knowing whether they were a pure, primitive church, which never went wrong nor needed reformation, or whether their religious principles were due to Peter Valdo, the merchant of Lyons. After all, we would better leave this question to the historians as a matter of no consequence in the present state and to the present duties of our people.

For ages every man's hand has been against them, though their own has been against nobody except in self-defence. Nor can we wonder at this, because they have ever been, since the twelfth century, a thorn in the side of the Church of Rome, a perpetual witness against the errors of the papacy, a light, greater or smaller, shining in darkness, as the Waldenses' motto says, "*Lux lucet in tenebris.*"

But though thus preserved from destruction, the Church of the Valleys was not shielded from great and numerous persecutions, nor guarded from cruelties such as have been seldom equalled, and never surpassed ; and all that during not less than five centuries. That such things should have been allowed may seem mysterious, but we know that the blood of martyrs is the seed of the Church, and that seed is even now bearing fruit, and will, we trust, do so henceforth.

When God prepares a suitable instrument for His will and purpose, before everything He breaks it ! The last of this series of persecutions has been the most atrocious and dangerous for the existence itself of the little flock. It took place in the year 1686, the year in which all the people were imprisoned—viz., 14,000. The following year about 3000 emaciated

beings crossed the Alps and took refuge in Switzerland ; but alas ! about 10,000 had perished in loathsome dungeons ! The remnant of the exiled were hospitably received, housed, and fed by the generous inhabitants of Geneva and other cities of that generous country, or in Germany.

But after living some time in foreign countries, the poor Vaudois were seized with an unconquerable home-sickness, and resolved to return to their native land, to kindle again their lamp. After much prayer and consultation a party of 800 men, led by the heroic Henri Arnaud, succeeded in entering their valleys, on Sunday, August 27th, 1689.

That glorious return was solemnly celebrated by the Waldenses in the year 1889, and we had the honor of seeing our king partake of our joy, who was there represented by Count Lovera, Prefect of Turin.

The worst days were over, but still the Waldenses had troubles from the Church of Rome, till the beginning of this century living in constant dread of bad edicts. They received moral and temporal aid from their brethren from England and Holland, which enabled them to keep up their schools and their worship.

In the early part of this century three noble men of England—Dr. W. S. Gilly, General Beckwith, and the Rev. Dr. Stewart—were providentially sent into the valleys to help us in the foundation of the College of La Tour and in the improvement of the instruction of youth, as in the foundation of a theological seminary. We said, providentially, because the 17th of February, 1848, the King of Piedmont, Charles Albert, emancipated the Waldensian Church from the oppressive disabilities and restraints under which she had so long suffered and labored, and that event found us ready to occupy the field open to the truth of the Gospel.

The barriers were removed, and the Waldenses, under the impulse of their newly acquired freedom and revived spiritual life, were prompt to undertake the great work for which God had certainly preserved and prepared them. If their "*Barbes*" had not feared, in the past centuries, to go through all Italy preaching the Gospel, despite the danger their life ran, their descendants were quite decided to continue the interrupted mission—"Woe is unto Me, if I preach not the Gospel !"

II.

The first mission to the Italians was begun by the Waldensian Church in Turin, and after some years it had congregations in that city, in Genoa, Alexandria, and many other places in Piedmont.

When, in 1859 and 1860, all the Dukes of Tuscany, Parma, Modena, and the King of Naples were driven from their thrones, and their States annexed to the kingdom of Sardinia, the largest part of Italy was so opened to the Gospel, that the ancient Church of the Valleys sent its evangelists, teachers, and colporteurs everywhere, including the distant island of Sicily.

To prepare fit men for that great work of evangelization, the Theological Seminary of La Tour was removed from there to Florence, as better

adapted, that city being the Athens of Italy. In the same year, 1860, the Synod appointed a special Committee of Evangelization, as the Table could not provide for the wants of the native churches in the valleys, and the new congregations spread throughout Italy, which were increasing every day.

Some years later the provinces of Lombardo-Venitia were liberated from Austrian power, and immediately the principal cities, as Venice, Mantua, Verona, were visited by one or more of our evangelists. At last Rome was opened, and our Church, availing itself of this liberty, sent the first pastor who has preached the Gospel to the Romans in modern times, after the fall of its walls. He was the actual president of our committee, the Rev. Dr. Matteo Prochet.

The mission has been gradually extended, and its progress will appear, looking at the following statement :

Forty years ago the Waldenses had 15 native churches in the valleys and 18 ministers (15 pastors and 3 professors). Now the ministers are 81, and the settled churches more than 60.

I give here the statistics of the Waldensian missionary field :

Settled congregations.....	44	
Missionary stations.....	53	
Ordained ministers.....	41	} in all 132 workers
Lay evangelists.....	9	
Teacher evangelists.....	8	
Teachers or schoolmasters.....	58	
Colporteurs	8	
Bible-readers and Bible-women.....	8	
The regular attendants at the church amount to.....	6,536	
The occasional hearers of the Gospel to.....	49,929	
The number of communicants (members).....	4,428	
Members admitted last year.....	586	
Catechumens last year.....	618	
The day-schools last year.....	67	
The attendance of pupils last year.....	2,560	
The Sabbath schools last year.....	57	
Attendance of pupils last year.....	2,866	

There are also 17 evening schools, with 582 young people or adults.

The present expense of the mission is about \$60,000 per annum, of which about \$16,000 are contributed by the Waldensian churches, the offspring of the mission.

For the remnant we seek the help of other churches. As our missionary congregations in Italy four times exceed in number the native congregations in the valleys, our agents in the field of evangelization are 132, and they are doing a great work ; some of them having many places to visit in a week, we need aid.

We say to all our brethren in faith, in the words of Carey to Pierce and Fuller, “ We will go down into the pit, if you will hold the rope !”

The progress made by the evangelical movement is not completely in-

dedicated if we look only at the figures. As they stand they represent, no doubt, a gain; but it is quite impossible to show by them the general impression produced by the preaching on the many thousands of occasional hearers.

We have ascertained that a general improvement of the public opinion has been the happy result of our labors.

It was evident last year, when the prefects, senators, and many members of Italian Parliament assured their sympathy to our church, coming to La Tour to assist at the *Second Centenary of the Glorious Return* of our forefathers. They spoke cordially to the descendants of the martyrs, and we felt how important is the change of the opinion and attitude of our countrymen toward us. The daily press also gave to us many precious tokens of this great and real improvement.

All this awakens rejoicing, but it is not yet the conversion of the multitudes, which we long for so much. Our evangelists have done their best to attract and retain the hearers, but we know that all the country is under the spirit of indifference, unbelief, and the deepest superstitions. The more we approach Rome the greater the darkness and errors are. Your Catholicism in America is a great deal less intolerant and superstitious, because the influence of Protestantism forces the Papacy to adapt its practices to the *milieu* in which it lives and works.

When I read, in this REVIEW, an account of the *Roman Catholic Lay Congress of 1889*, held in Baltimore, I felt more than ever the necessity of evangelizing Italy. Here is the *head* of that universal army, here is the “*man of sin who exalteth himself against all that is called God, . . . setting himself forth as God.*” England and the United States must keep their ground, but all evangelical Christians share the duty to unite their efforts to hasten that day when we shall hear the mighty voice saying, “Fallen, fallen is Babylon the great.”

Now, in that hope, “we beseech you, brethren, for the Lord Jesus Christ’s sake, and for the love of the Spirit, that you strive together with us in your prayers to God for us.”

A Methodist Episcopal bishop of this country boasts that in the last ten years the gifts of the churches for missions had increased steadily by the sum of \$50,000 a year. For the coming year the missionary committee has appropriated the following sums: Foreign Missions, \$566,352; Home Missions, \$459,648. This seems a small sum for so large a body. The United Societies of Methodism, under John Wesley, now includes about six and a third millions of ministers and members, and a domestic and personal affiliation of about thirty millions of adherents. The Methodist Episcopal branch alone has 2,252,621 ministers and members, 26,200 Sunday-schools, and 2,554,000 teachers and pupils.

EXTRACTS AND TRANSLATIONS FROM FOREIGN PERIODICALS.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

—M. Saillens, in a pleasant little tract entitled *L'Age d'Or* ("The Age of Gold"), occasioned by a discourse of the noted female anarchist, Louise Michel, whom a good nun has well described as *une sainte égarée*, "a saint that has lost her way," remarks, after speaking of the many points which anarchists and Christians have in common, that nevertheless they are exactly opposed as to two points, the cause and the cure of present ills. "The revolutionists say, Change society, and men will be good. Christians say, Change man, and society will be good." "Anarchism," he remarks further, "is merely Jesuitism reversed. The same fanaticism, the same blindness, the same implicit obedience to secret chiefs, the same contempt of morality, of justice, of the rights of others."

—The report rendered to the Synod of the Waldensian Church, September 1st, 1890, by the *Table*, or Executive Commission, which is chosen annually to govern the Church *ad interim*, is interesting, in view of the recent celebration, so interesting to the whole Protestant world, of the Glorious Return, when, two centuries ago, the expatriated Waldenses forced their way back to their native valleys, in which they have since maintained themselves. It was hoped that this great celebration might issue in a great spiritual reawakening. But patriotic celebrations, with all their benefits, do not always give much room to the "still, small voice" of the Divine Spirit. It is the general testimony of the parishes that no fruits of revival have been seen. In some the crust of religious indifference seems to be growing thicker and thicker. The catechumens, once confirmed, partake of the Holy Supper once or twice, and then remain absolutely indifferent to it. But in most of the parishes attendance is good, great interest is manifested in the services, even to tears, but there is a noted unwillingness to do. The pastor, elders, and deacons seem to be regarded as charged with the sole responsibility of all the administration of the means of salvation. To overcome this paralyzing misconception of a private Christian's duty seems to be the point toward which all the endeavors of the leading brethren are bent. And it is plain, notwithstanding the dead weight of old habit, aggravated by that of modern unbelief, good progress is making in the right direction. In many parishes a large number of the brethren are becoming active in prayer, in Bible study, visitation of the sick, and other offices of piety and charity. The old confusion between "the Vaudois people and the Vaudois Church" is giving way to a more spiritual discrimination. There, as elsewhere in Europe, the national or quasi-national crust may break away altogether; for "all are not Israel which are of Israel." But the living nucleus, the true inheritor of the traditions and the promises, will be set free for unencumbered energy in the works of conversion.

—In a very interesting essay by the Rev. Arthur H. Smith, of the North China Mission of the American Board, on "The Natural History of the Chinese Boy and of the Chinese Girl," the author quotes a description which, he says, sums up the whole system of Chinese education—"gnawing a wooden pear." A very small proportion of boys and next to no girls enjoy this dismal privilege. "The great majority of pupils, when they leave school, cast aside all their little store of learning as a worn-out pair of shoes." There seems to be the same difference between the Chinese and us as that which some French journal declares to exist between

Catholic and Protestant countries. In the former countries, parents are as fond of their children as in the latter, but have but a glimmering conception that childhood has a world of its own, which must be divined, entered into, and provided for. In Protestant countries alone, says this journal, is there (fairy stories apart) a children's literature. The full significance of the Saviour's blessing on the little ones seems to have been reserved for the lands of the Reformation.

In China, Mr. Smith remarks, a youth learns two excellent lessons which do much to make amends for the dreariness of his biting on the "wooden pear"—if he has done so. He learns obedience and he learns industry. "But of intellectual independence he has not the faintest conception or even a capacity of comprehension." An uneducated Chinese youth "knows that he knows nothing, that he never did, never shall, never can know anything, and also that it makes very little difference what he knows. He has a blind respect for learning, but no idea of gathering any crumbs thereof for himself. The long, broad, black, and hopeless shadow of Confucianism is over him. It means a high degree of intellectual cultivation for the few, who are necessarily narrow and often bigoted, and for the many it means a lifetime of intellectual stagnation. Measured by what it has totally failed to do, when it might and should have done it, we charge Confucianism with being intellectually one of the most elaborate, compendious, and far-reaching failures which has ever wrought out its ultimate results upon this distracted earth!"

As to daughters, the Chinese say, "A daughter with the virtues of the eighteen Lo-hans"—whatever they may be—"is not equal to a splay-footed son." Why? Because a daughter cannot offer the ancestral sacrifices, without which a family is given over to ignominy and, as is supposed, to every conceivable evil. The reason also why girls are as good as never educated is, that after marriage they are (not socially, but legally) no longer the children of their parents. To educate them "is like putting a gold chain around the neck of some one else's puppy." If the puppy is whistled away, what becomes of the chain? Neither man nor woman being recognized by Confucianism as having any eternal and therefore individual value, the selfishness of *mere* Socialism has full sway.

"One of the weakest parts of the Chinese social fabric is the insecurity of the life and happiness of woman. But no structure is stronger than its weakest part, and Chinese society is no exception to this law. Every year thousands upon thousands of Chinese wives commit suicide, tens of thousands of other persons are thereby involved in serious trouble, hundreds of thousands of yet others are dragged in as co-partners in the difficulty, and millions of dollars are expended in extravagant funerals and ruinous lawsuits. And all this is the outcome of the Confucian theory that a wife has no rights which a husband is bound to respect."

—The Rev. George Ensor, in the *Church Missionary Intelligencer* for November, 1890, makes an important remark respecting heathen systems—namely, that usually in them the moral and the religious elements are in inverse proportion to each other. Thus the highest morality is perhaps found in Confucianism. Yet Confucianism is very nearly atheistic. On the other hand, an extraordinary depth of religious feeling appears in Hinduism; yet morally it is worse than worthless, it is foul and cruel. This may well remind us of what Dr. Dorner so justly says of our Lord, that in Him we cannot separate ethics from religion. There is no saying of His of which we can declare that it respects man without equally respecting God, or God without equally respecting man.

But, says Mr. Ensor, the much-lauded Islam, in its Paradise of lust, displays a moral corruption of which the foulest Tantras of Hinduism, the most immoral votaries of Krishna, are simply incapable. They cannot even comprehend it. Our own Mormonism alone approaches it.

—The Rev. Henry Rice, writing in the *Harvest Field* for November, 1890, on “British Influence in India,” remarks: “We may point with just satisfaction to the improved state of the country, to communication by land and water, to railways, electric telegraphs, etc. This is undeniable. But all the while religion has been largely shuffled off or almost entirely left to missionaries. Little or nothing has been done as a community to let our light shine before the heathen. We have feared that we might acknowledge Christ too openly, and that the natives of the country would imagine that we wished to enrol them forcibly among the number of His disciples. We have, perhaps, feared their numbers, and practised a cautious timidity, until it has come to pass that *goodness* has been left to itself, and *greatness* made the foundation and support of our authority. There has been an endeavor to rule by power, and make a display of what may be called great works, tacitly trusting that the Hindus would be awed by wonder, and render the obedience due to superior knowledge and energy. The most subtle and the most formidable forces of heat and electricity have appeared alike obedient to our will and subservient to our convenience. The effect has been very great upon a people who believe in sorcery, whose jugglers and snake-charmers perform feats which at first sight can hardly be accounted for by anything short of Satanic agency. But we may say without hesitation that the higher means of spreading the true religion in this country have been largely wanting. Living example in ordinary men has been the exception, not the rule. All has been too much confined to externals. The influence held by the British is an influence derived from wonder at the visible greatness of their power and energy. It excites awe, perhaps, but it does not create the feeling of reverence which internal goodness of principle alone can call into being. Where there is no reverence there can be no love.”

The *Harvest Field* remarks, speaking especially of female agency, and of India as “weirdly fascinating” to cultivated women, “In the divine enterprises to which India invites the West, America is already doing an almost equal share with Britain. Could anything be more admirable? Divided there, and disposed sometimes to emphasize division, the two nations join here.”

The same article speaks at length of the broad and fruitful efforts making by our countrywoman, Mrs. Brainerd-Ryder, M.D., to advance general and also technical education among the women of Bombay. These efforts are not specifically religious, but they allow full discussion of religion, and are of course underlaid by Christian motives. The Society for Technical Education of Women has, as its president, the Hon. Justice K. T. Telang, C.I.E. The Vice-Presidents are Khan Bahadur, M.C., Murzbun, a Parsi, and Pundita Ramabai; on the Advisory Board are the Bishop of Bombay, Bishop Thoburn, of our M. E. Church, and the Vicar-General of the Jesuits.

—The Rev. W. J. Chamberlain, of Mandanapelle, says: “We baptized here a young Brahmin of twenty-five years. He came to us a year ago, entered into full and earnest converse with us, and left with a promise to return in eight days. He did not appear, nor, after the most diligent inquiries, could we find him. He came to town a month ago, and walked

directly to the mission compound, as he said, 'driven by God.' He was baptized on the following day, and soon after accompanied me on a tour into the region of his home."

—The Rev. F. Hahn, of Gossner's Mission among the Kols, quoted in the *Harvest Field*, says: "How is it that Roman Catholics are permitted to break the marriage law with impunity, . . . while Protestant ministers are liable to punishment for doing so?" Protestant Christians should combine, not to persecute the Roman Catholics, but to insist that there shall be one manner of law for all Christians in India. Otherwise, without any intention of the Government, of which Mr. Hahn acquits it, it may be throwing the mighty weight of "Cæsar in India" (as the empress is officially called) into the scale of the sacerdotal Cæsar of the Tiber.

—A non-Christian graduate of a Christian college in India remarks, in a Christian magazine, quoted in the *Missions-Blad* for October, 1890, that one hostile European of high place can counteract the work of ten missionaries. He refers to one who used to tell the people that if any applicant for an appointment was recommended by missionaries, he would reject him without any further inquiry. The writer, however, remarks that so desperate a hostility to missions as this on the part of Europeans is very rare. But, "before the missionaries rises a strong and gigantic fortification, whose garrison are by no means despicable soldiers in intellectual wars. Behind they are assailed by a Bradlaugh and an Ingersoll. And to render the situation yet more perplexing, there sometimes come flank attacks from hostile local officials of their own nationality."

"The missionaries are not likely in the near future," continues this non-Christian adviser, "to advance the banners of victory very widely in any direction. But they may and ought to accustom the Hindus to look upon them as assailants worthy of their steel. And this is what educational missions are in a fair way to accomplish." "A patriotic feeling," many say, 'is awakening among the people of India, and their resistance is about to become more energetic.' This is the exact truth; and let me say to the educational missionary, You have no occasion to be ashamed when you are declared to be largely responsible for this state of things. Hitherto the lion has been couching in serene disdain of you. Now he feels that, after all, you are not so much to be despised, and he is rousing himself for defence and for a counter attack."

"There was a time," says this Christianly educated but not Christian theist, "when the inner world was almost the exclusive object of human study, while men looked down upon the physical world with contempt. We are now veering to the opposite extreme. We are so completely taken up with the visible and palpable, that we act as if everything invisible was chimerical." Till the tide changes, he thinks that conversions in India will be few.

"True it is," he remarks, "that often, when by a Christian education one devil has been driven out of the young Hindus, seven devils worse than he come in his stead. But he who believes that Christ is mighty to drive out every devil must believe that sooner or later his power and lordship will be acknowledged by all."

He says in conclusion, in reference to the contemptuous criticisms of the missionary work, "As the Chinese say, a tower is measured by its shadow, and greatness by its slanderers."

Mr. Herman Jensen, who comments on this article, remarks that we must not exaggerate the present position of the Brahmins in India. A

poor Brahmin will feel honored to stand side by side with a wealthy and educated Sudra.

He remarks also that missionaries formerly were too much in the way of recommending their converts, simply as such, to the Government, which has given a handle to those who wished to discredit their recommendations altogether.

"This writer also," says Mr. Jensen, "has learned that missionaries are too willing to exaggerate. Till the severity of absolute truth is exacted of all missionary reports, every missionary society will end its days with sorrow, if not with shame."

There are as yet many more "free-livers" than "free-thinkers" in India. The latter tendency is as yet a mere rootless result of the former.

—It is known that the English Universities' Mission in Central Africa is very distinctly of the Anglo-Catholic type. But happily it is absolutely free from that arrogant and encroaching temper which sometimes renders the missionaries of the Society for the Propagation of the Gospel hardly less uncomfortable neighbors than the most encroaching Roman Catholic orders. In particular, remarks the Church of Scotland *Home and Foreign Record*, the relations between the Universities' Mission and the Scottish Mission in Nyassaland have always been of the friendliest. Archdeacon Maples, of the former mission, writes of the latter: "The hospitality and friendliness of the Blantyre Mission to ourselves are so well known that I will not dilate on them here, but will content myself with remarking that if there is a place on the face of the globe where the Church in occupation of the field extends the *entente cordiale* to missionary visitors from another, that place is Blantyre. The mission buildings, with the beautifully laid out 'square,' with its home-like looking lawn, its deodoras, and the noble church seen at the end through a vista of greenery, form a *coup d'œil* which surpasses anything I have ever seen at any missionary station in Africa."

The *Record* quotes the following from Vaughan's standard work, "The Trident, the Crescent, and the Cross:—" "Thousands with slender faith and scanty knowledge have embraced the name of Christ. Among these were many hundreds of Mohammedans. One of the Mohammedan converts, with a simple and ingenuous candor, said 'he hoped God would be more favorable to him when he worshipped Jesus Christ than when he worshipped Mohammed, for then they had nothing but trouble, but with the Christians they found pity, as also *money* and *rice* [largely bestowed also on those outside] which they did not obtain from the Zemindars' [Mohammedan landlords]. He might have been the spokesman of the majority [of these 'famine' or 'rice' Christians] thus gathered within the Christian fold. 'We find *pity* and *help*' was really the voice of converted thousands. It was a voice which fell far short of the agonizing cry, 'Men and brethren, what shall we do?' (Acts ii. 37.) And yet it was a *natural* voice, and it was *true*. They began, no doubt, at a very low level; yet, commingled with the selfish aim was a certain vague impression that Christianity rested upon a basis of truth and justice. Many a pleasing story might be told of those who, starting on such a defective principle, have rapidly advanced in light and knowledge and faith, until at length they have become burning and shining lights. . . . But there is another picture, and one which charms the eye with its glowing and beauteous tints. Numbered among the Christians of India are multitudes of persons, the narrative of whose conversion would grace the fairest page in the history of the Church of Christ. . . . If deep repentance, earnest faith, and burning love, if com-

plete self-sacrifice, if a fearless confession of Christ at any cost, be marks of genuine conversion, then has the Church of India multitudes within her pale distinguished by these marks. . . . Try them by whatever test we may, we find them approved as the regenerated children of the Most High. It has been our privilege to mix with many such, and we have no hesitation in saying that among them are Christians so advanced in the life of grace that we have, as it were, sat at their feet and learned the deep things of God."

Much is made by many of the fact that by far the most of the converts in India are from the lower classes. As to this, the *Indian Witness*, Calcutta (as quoted in the *Record*), says: "It is very true that four fifths of the converts are from the lower castes—many of them, indeed, from the lowest; but those who reject the idea of such people becoming the successors to the Brahmins have not probably given much attention to the rapidity with which many of them rise in the social scale. A youth of eighteen, perhaps the son of a sweeper, becomes a Christian, and begins to study. Three years later he is a student in a high school, and at twenty-five he is the most intelligent and cultured man in the village where he lives. His wife is so superior to all the other women in the village, and is able to help them all in so many ways, that the young couple are everywhere received with honor. Already their sweeper origin is nearly forgotten." How much more in two or three generations!

—The Rev. George Cockburn, M.A., writing in the *Record* from Ichang, China, says that the Mandarins, who are apt to have a smattering of Western culture, show a disheartening readiness to truckle to the most puerile superstitions of the people, and that since the young Kwang-su has come to the throne, the hands of the clock have gone backward. It is rumored, we may remark, that the young emperor seems sullenly resolved not to appear too much under the influence of his father, who has become a decided advocate of Western progress.

—Whatever may be thought of the West African, or Negro proper, the East African Bantu (of which race the Caffres and Zulus are a branch) is, says the *Record*, "sharp and clever, and although a spirit of levity does seem to rule the African, it does not make him, as Major Wissmann contends, impervious to spiritual truth." Of two East African boys at school in Edinburgh, one took the highest place in his class, "and both showed themselves not in the least degree inferior."

—Mr. Frederick Wells Williams, a native of Macao, China, and the son of the author of "The Middle Kingdom," says of the Chinese civilization "that, with such a cast-iron system, any change must come from outside. . . . Almost inevitably the great tonic of new life and aims must be from Europe and America. Chinese statesmen recognize the radical nature of the change to come, one of whom declares it a greater change for China to find herself face to face with the nations of the far West than anything that has occurred in her history. How to adapt herself to this imminent transformation is the problem for years to come. The next two or three generations will be best employed in observing and applying the institutions of other lands. As a cat watches a mouse, China watches Japan, whose rapid progress irritates the Celestial and shocks his pride. Japan may be to China the hyphen, the copula, between the old life and the new. But we shall see no more than the beginning, for Asiatic civilization moves slowly, by centuries; yet some day a great destiny will be realized."

II.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

Korea's Political Relation with China.

It is a matter of no small interest to the missionary world to know the exact measure of the independence of Korea as a kingdom. A late occurrence throws a good deal of light upon the subject. Being strictly official, it shows China's claim to sovereignty over Chosen, and Chosen's evident disposition to secure the recognition of at least a little larger autonomy, possibly as testing the temper of the Court at Peking as to Chosen's tendency to secure acknowledgment of her independence.

The immediate occasion of this re-assertion by China of her Imperial control of the little peninsula was as follows: The Queen Dowager of Korea died. It has been the custom hitherto for the Government at Peking on such occasions to send an embassy of condolence to Korea, as to a vassal. Korea sought to reduce this to an ordinary letter of official sympathy as between friendly and equal sovereigns. Accordingly, the Korean First Envoy at Peking was instructed to solicit a modification of usage, and addressed to the "Board of Rites" at Peking the following communication:

"This small kingdom, a vassal to the Throne which has from time immemorial reaped the benefits of Imperial favor, even as late as 1882 and 1884; notably during the two rebellions when the Throne raised us from the earth and saved our ancestors' ashes, we thank again and again for having given us new life. But this small kingdom has suffered grievously from these two rebellions, and the people being in poverty during the past six or seven years, the condition has been getting worse and worse. This unfortunate year the mother of my Prince died, and the funeral expenses are such that we must economize. Most humbly prostrating ourselves, we beg the Great Emperor to give us the instructions and the letter of condolence which the Throne would

be so gracious as to give me to take back to my master. For, if the Throne sends envoys, we will not be able to accommodate them properly. Then would we be sinners evermore. We beg your Celestial Graciousness, our most affectionate parents, to treat us like a red child (*i.e.*, a new-born babe), and not inflict any penalty upon us for expressing this desire. If your Heavenly Majesty bestows the letters of condolence upon me to take back, so as to save the trouble of the envoys, my Prince and my country will ever bathe in thankfulness."

To this, however, the Government of China declined to accede; but seizing the only argument in the petition based on Korea's poverty, adapted the former custom merely to a more economical base, but reaffirming the sovereignty of China over Korea. The reply was as follows:

"RESCRIPT FROM THE THRONE—MEMORIAL NOTED.—That Kingdom for centuries past having been the Eastern vassal and reaped Our Graciousness always, on occasions of any death of that Kingdom's household, We have always sent Envoys to convey Our Sympathies. Such Missions have hitherto gone overland, making many halts on the way. But this time, not having the slightest doubt but what that Kingdom is in poverty, We will depart from the old rule and make slight changes. Therefore the Mission shall proceed by water [sea] with the Pei-Yang squadron to land at that Kingdom's port of Jenchuan [Chemulpo]. When the ceremonial shall have been performed, the Mission shall return by the same route. By such a temporary change that Kingdom will incur no heavy expenses. When the Prince of that Kingdom presents you both with presents, you are not allowed to accept anything. That Prince, hearing this Heavenly Declaration, will forever be grateful. But you will see that all rites are strictly ob-

served. Let this Decree of Mine be at once obeyed by the Superintendent of Pei-Yang (of the Northern Seas, Li-Hung Chang, the Viceroy of Chihli). Let the Board of Rites at once instruct that King to obey."

We have no room to recount the exact manner in which this edict was executed on the one part, and accepted on the other. These were, of course, religious proceedings, and might appear as if the relation was similar to that of some European sovereign recognizing the Pope as religious emperor in his dominions. But there can be no mistaking the recognition of the political relations involved in Korea saying "This small Kingdom" is a "vassal to the Throne," and the authoritative utterance of China that "that Kingdom for centuries past having been the Eastern vassal, . . . let the Board of Rites instruct that King to obey." This indirectly and directly involves serious political questions. Korea has existing treaties with European nations, and receives ministers from the same, such as are accredited only to sovereign States. But if she recognizes and China asserts her vassalage, what then?

This is diplomatic correspondence incidental to religious rites, but Korea may not alone have the decision of her fate. Japan may have something to say when the issue is pushed into practical politics, and so may western powers; nevertheless it must be said in the face of Korea's confessed vassalage to China.

J. T. G.

The Black Fellows of Australia.

FIRST PAPER—PRE-MORAVIAN MISSIONS.

PREPARED BY REV. A. HARTMANN.

It is a no less brilliant and benevolent author than the Rev. Charles Kingsley who, taking the position that man might actually fall by original sin too low to receive the Gospel of Jesus Christ and be recovered again, points his proposition by the illustration worn threadbare by saints, sinners and scientists, of the poor Papuan of Australia. He says: "The black people of Australia, exactly the same race as the African negro, can-

not take in the Gospel. . . . All attempts to bring them to a knowledge of the true God have as yet failed utterly. . . . Poor brutes in human shape, . . . they must perish off the face of the earth like brute beasts," ("Sermons on National Subjects," p. 234.) The article we now present on this people has been translated and condensed for our columns at our request by Rev. A. Hartmann, from the German of Rev. H. G. Schneider, a missionary among these aborigines. Mr. Hartmann was himself a missionary of the Moravian Church among these Black Fellows of Australia from 1864 to 1873, and is now a missionary to North American Indians at Moravian town, Bothwell, Ontario, Canada. It strikes us that Mr. Kingsley would have found a better specimen to put in evidence of the bottomless pit of original depravity, on the other side of the court room. The "Settler" and the Colonist might toss dice with the poor Papuan for front rank, in the lowest depth of submerged humanity. Read and judge.

J. T. G.

The continent of Australia was taken possession of by Captain Cook in the name of the English Crown. It was taken, *not bought*, from the original possessors of the country. The first settlers were convicts. They, and alas! too many of the emigrants who followed, treated the aborigines as they thought fit, robbing them and abusing their wives, and killing them if resistance was offered. Colonial history gives no record of an organized war with the natives; the latter must have been few and weak, and the severities and cruelties practised upon them were therefore unwarrantable. Their thefts and attacks were in many cases incited by want, or by revenge for wrongs suffered by them. By the introduction of intoxicants, the low became the lowest of the low. A disgusting sickness, of which many of the blacks suffered and perished, as a consequence of vice, was also introduced among them. Of the cruelties inflicted on some of them in individual cases we would rather not speak. Just think of a cowboy glorying before his master that with his own hand he had killed six or seven blacks, and that for the mere sport the chase of human beings

afforded him ! Dismissal from service was the only punishment for this murderer. It is not too much to say that the majority of European inhabitants looked with contempt on the blacks, considering them little if any better than dangerous animals, for whose extirpation any measures were justifiable.

So matters went on for fifty years. But in 1838 a society was formed for the protection of the aborigines. In 1839 a law was passed appointing land commissioners with full power to put a stop to the cruelties perpetrated on the natives by the settlers beyond the colonial boundaries. At the same time, the following noble proclamation was made by the Governor : " As human beings, who partake of the same nature as ourselves ; as the original possessors of this territory, from which we derive much of our wealth and prosperity ; and as subjects of the Queen, whose power extends over every part of New Holland, the aborigines of this country have the same right as Europeans to the protection and assistance of the law. His Excellency believes it his duty to inform every inhabitant of this colony that each new despatch from the Secretary of State in England speaks of the increasing stress laid by Her Majesty's Government, the Parliament, and the whole people, on the proper and humane treatment of the natives of this land. His Excellency also most urgently and solemnly declares that it is their conviction that nothing whatsoever is so essential to the honor and welfare (or interests) of the colony as humane care and consideration of the aborigines."

As one result of this Proclamation, and the laws put in force with it, murderers were punished. Seven convicts who, by the Government, had been appointed shepherds to some of the squatters, went out on horseback to hunt blacks. They discovered a small tribe of about thirty, men, women, and children. They surrounded them, tied them together with a long rope, and then butchered them in cold blood in the depth of the wilderness. They then

piled up the dead bodies and kindled over them a large fire to destroy every trace of their awful murder. Through a combination of peculiar circumstances the crime was discovered, and the murderers condemned to suffer the extreme penalty of the law. During the trial the whole population of the colony was in a great excitement. Many, and even men of influence, were full of sympathy for the murderers. All possible means were employed to have the murderers acquitted. Large sums of money were raised to employ the most skilful lawyers in their defence, and witnesses received terrible threatenings, and even the chief witness, one of the most honorable men of the district, hardly ventured to return to his home. The governor himself, a brave man, occupying the most difficult position in this catastrophe, nevertheless *signed the death-warrant* of these murderers. Although the blacks now enjoyed the protection of the law, yet slow progress was made in the improvement of their condition. Still, during the last thirty years the moral obligations toward the natives have been fully acknowledged. Efforts have been made by the government and by private individuals to better their condition by supplying them with food, clothing, schools, churches, and missionaries. But alas ! much that was well meant came too late to save them as a race. Too long these unhappy beings had been treated as animals ; too long had there been no place on earth where they were suffered, cared for, or loved. Only at the throne of God, the Just and the Merciful, was compassion shown for them ; but the poor blacks did not know Him, and it was long before those whites who did know it showed them the way to Him.

EFFORTS TO IMPROVE THE NATIVES.

There is no rule without exception, and in this case the rule was bad and the exception good. Among the many who looked down and trampled on the natives of Australia there were found some noble souls, whose hearts were full

of love and sympathy for them. For instance, since the beginning of this century there have been noble, humane governors, who did everything in their power to ameliorate and improve their condition. These efforts sometimes met with resistance and ingratitude on the part of those whom they sought to benefit. The blacks would stay for a week or two in the paradise prepared for them, and then suddenly disappear and return to their wandering life. Too much was expected of them; the most beautiful palace would have been a prison for them. Instead of being gradually accustomed to order and a civilized life, a degree of liberty being allowed them, they were expected to settle down at once. Many such efforts were made and proved failures. The hearts of the natives were difficult to reach, and the love of a wandering life was not to be eradicated in a hurry. Even the friends and benefactors of the race were discouraged, and came again and again to the conclusion that for this race there was no hope of deliverance. As, on the one hand, too much was expected from them, so, on the other, too little was given them, causing again failure.

We are reminded here of the noble Governor Macquarie and the chaplain Rev. Samuel Marsden. The latter, born at Leeds in 1764, was the son of a poor artisan. He attended first the parish school and then the grammar school at Hull. His father, being unable to support him any longer, and needing his help at home, desired his return. But Joseph Milner, the author of a well-known Church History, desired that the talented boy might remain, and procured for him the assistance of a company of pious and wealthy men, who made it a point to support poor and talented theological students. After completing his studies preparatory to the ministry, Marsden, after repeated requests, at length accepted the position as chaplain to the convict colony at Sydney, Australia, and started thither with his excellent wife in August, 1793. On March 2d, 1794, they arrived and entered the

poor parsonage at Paramatta, a few miles from Sydney. Mr. Marsden preached to the convicts and to all the colonists "Jesus Christ and Him crucified" with undaunted courage and untiring love. With the blacks, however, he pursued another plan. With the help of Governor Macquarie he established a model farm, in which several families of natives were placed under the guidance of a qualified overseer to be trained to farm work.

Besides this, a boarding-school was commenced for native children, in which they should be taught reading, writing, arithmetic, and the elements of the Christian religion. The whole undertaking was a failure, and after a few years' trial had to be given up. The children were not to be confined within walls, nor were the minds of these ignorant heathen to be prepared by the discipline of civilization for Christianity. The idea was to teach them first to be men, then Christians. People forgot that though a missionary is a civilizing agent, yet that civilization must be the *fruit*, not the *root* of Christianity. Mr. Marsden in his old age acknowledged this mistake, and spoke thus concerning it: "The Bible," said he, "proclaims free sovereign grace for poor sinners. No self-righteous person can enter heaven; he would rather hunger and perish than accept this free gift. Civilization is not necessary before Christianity. Let both go hand in hand, if you will; but you will find that civilization rather *follows* than *precedes* Christianity. Speak to the heathen of the living God and the Saviour who died for them. That will come home to their hearts!"

Further efforts were made by pious and zealous Methodists. The first, who was sent exclusively for work among the natives, was Walker, of whose work, however, nothing is known. The missionaries Leigh, who commenced work in 1815, and Cartwright, who followed in 1820, began at once to speak of the main point, but the natives did not then understand English, and their

teachers did not learn Papuan, forgetting that the Word of God reaches the heart of the heathen only when translated into his native tongue, and that the first and most important work of a missionary is to make the language of the heathen tribe among whom he labors his own.

In the year 1828 they relinquished their work for the time, justifying their step by the unsteadiness of the aborigines and the great expense of the mission caused by journeys and repeated attempts at founding stations.

Meanwhile, Missionary Threlkeld, of the London Missionary Society (properly intended for the mission in the South Sea Islands), came to New South Wales, and was desired by the governor to remain and devote himself to the work among the natives. The society approved of the plan, and Threlkeld received from the Government 10,000 acres of land at Lake Macquarie for a settlement of natives. With firm faith, unwearied perseverance, and holy love he set to work. After laboring for six years without visible results, the London Society, which had spent £3000 on the work, thought it right to use their funds in more promising fields. Threlkeld, however, could not leave his Papuans. He carried on the work, partly from his own means and partly by the assistance of friends and the government. He learned the native language, prepared a grammar, translated parts of the Bible, as well as a number of hymns.

Generally three or four tribes lived on the reserve, but their stay was never of a long duration. The news of a corroboree (or dance) or oftener the information that a hostile tribe was approaching was sufficient to scatter them, in spite of all Threlkeld's efforts to keep them. All the efforts, sacrifices, and pains of this excellent man remained fruitless, and as the contributions of friends flowed more scantily, and the support of the Government was stopped, this champion of the Gospel found himself compelled to leave the station. That was a bitter pill! Yet still the noble man attributes the failure

of the work to the pouring in of unprincipled colonists and the absence of such law protection as would have prevented desolating wars between the native tribes and guarded the latter against the outrages of the whites. Herein he touches indisputably the sore point in the condition of New Holland; and sad as his conclusion is, it in no wise represents the natives as beyond improvement.

Another recorded failure in the history of Australian missions is that of the Church Missionary Society of London, England. Marsden, who died in 1838, had already prevailed upon this society to send out missionaries. Watson and Handt were appointed to Wellingtondale, north of Sydney, and were joined later on in the station they had formed by Günther. But after eleven years of faithful and self-sacrificing labor they were obliged to leave, for the shepherds and workingmen of the district (it was the old story of liberated convicts) exercised the most baneful influence on the natives; and to this came drought and grasshoppers, which drove the natives from the district. The missionaries, therefore, devoted their energies to work among the colonists.

The Methodists had again established mission stations in different places in 1838 and 1840, and met with some degree of success. In the same year missionaries were sent out by the Lutheran Missionary Society at Dresden (now Leipzig), and a number also by Gossner, at the request of a Scottish Presbyterian minister in New South Wales. The Lutherans, after a few years of fruitless labor, left the natives and became pastors to various congregations of Europeans. A few years later the Gossner missionaries followed their example. The natives had, indeed, begun to distinguish between these whites and those whom they had known *hitherto*. They put confidence in the missionaries and showed at times a desire to work, but soon tired of it, and rewarded the kindness and patience of the messengers of peace by continual thefts. At length

all the tribes of the district formed themselves into robber-bands, who attacked and robbed the neighboring stations in broad daylight wherever the objects of their plunder were not protected by revolver and gun. But, in the mean time, the missionaries had the joy of seeing two of the natives converted. Still the results were, on the whole, so sad and unsatisfactory that some of the missionaries left the place, with a view to labor among the settlers. Those who remained directed their efforts to the same object, without losing sight of the poor natives; and Missionary Gerler wrote, in 1855, "I am convinced that the time is not far distant when the blacks will cry out, 'What must I do to be saved?'" Further efforts made by the English Church, under the direction of the energetic Archdeacon Hale, of Adelaide, were put an end to by the dying out of the natives. Of later trials and successes experienced in connection with different churches and societies we will not now speak, but notice them as cotemporary with the missions of the Renewed Brethren's Church (Moravians), of which it is our intention to speak in the next paper.

The enumeration of all these failures is very discouraging, yet it shows the difficulties attending the work of evangelizing this spoiled and degraded race. Let us weigh these well, not forgetting that by the grace of God they may be surmounted, and we have a strong proof of the necessity and duty of carrying on mission work. The faith and love of Christendom and of its messengers *can* and *should* overcome, in spite of all the opposition of the servants of sin and Satan. Still, in considering what has been and may still be said regarding the work in Australia, we must take into account not only the sad state of the natives, but also the baneful influence which has been exercised upon them by thousands of ungodly whites during the last century. If contempt, bad treatment, robbery, violence, and murder are connected with the idea of the white man in the mind of the na-

tive, is it to be expected that he will make a distinction in favor of those few who give themselves out as his friends; that he will put full confidence in them, and accept their word, their advice, their message? Will he not rather take advantage of their kindness and, by stealing their goods, recompense himself for what has been taken from him? Sad to say, that in Australia it is not the obduracy of the aborigines but the hard-heartedness of professing Christians which has been the greatest stumbling-block in the way of the Gospel.

The Glad Tidings in Morocco.

BY JAMES EDWARD BUDGETT MEAKIN.

(For some years editor of the *Times of Morocco*.)

It is only of late years that any systematic attempt has been made to bring the Gospel before the people of Morocco, though they live, as it were, at the very doors of Europe. A small body of missionaries are laboring among the Moors. So far, however, only a very small number have sufficiently surmounted the initial difficulty of the language—Arabic—to be able to do much in the way of direct teaching or controversy. But there are other ways in which the people may be reached, such as by medical treatment of the sick.

The benighted condition of Morocco is such that the aims and objects of missionary laborers are not yet realized, and the Mohammedans cannot imagine that any one of their number could prove himself weak enough in their faith to seriously entertain any other. Once they become fully alive to the facts of the case trouble and fierce opposition may be expected.

The initial difficulty in dealing with the Moors is their utter self-satisfaction and indifference to outside influences. What was good for their fathers is good for them; and they are brought up so sure of a heaven of material bliss, even after a life of sin, provided that they comply with certain forms, that they see no reason even to listen to the emissaries of Christianity. But, thank

God ! there are many who *have* listened, and some among them who have obeyed and been baptized, but these are few and weak, needing much instruction.

The next obstacle to the work is the utterly erroneous ideas possessed by the Moors concerning Christianity and Christians. They believe, to begin with, and often tell us so, that we worship a woman as equal with God—a most awful idea to such strict Unitarians as Muslims are. They say then that we worship bread and wine as God ; that we have introduced the greater part of the history of Christ into the Gospel, and that we have eradicated every prophecy about Mohammed except John 14 : 26, which they declare refers to that teacher. It is easy to see whence these ideas come, but still more sad to note what they judge from the specimens of nominal Christians with whom they have had to deal, to be equally tenets of our religion. They have no doubt that every good Christian gets drunk once a week or more, often if he can, and that it is their invariable rule to make up for only being allowed one wife by supplies from the streets. The wearing of a hat and the eating of pork are looked upon as equally essential to the Christian life, and it is generally considered that dishonesty, venalism, and every abuse of power are matters of course with the followers of the Messiah.

"The difference between your way and my way," said an intelligent Moor one day to a lady missionary, "is that yours is hemmed in on either side by restrictions which must make your life miserable, and you have nothing to hope for, after all, for your heaven has no earthly joys. My way, on the other hand, leaves me room to do much as I like in this world, and in the next the pleasantest sins of this will be our lawful and continual pleasures. Think of that ! Then, too, our lord Mohammed, the messenger of God—the prayers of God be on him, and peace !—is so good and powerful that, however we may sin against God now, so long as we comply

with certain religious duties which are carefully defined in the 'Book to be Read' (the Quran), we are *sure* of eternal bliss !"

We who have lived in Morocco can testify with one accord that this empire is too steeped in sin to allow us to lay bare the truth. Crime and misery abound, and justice is all but unknown. Possessed of a beautiful country, the Moors drag out an almost torpid existence without enjoying one tithe of the blessings within their grasp. Such is Morocco to-day, and I do not hesitate to give as the reason that it is a victim to the spell of Islam.

The difficulties to be met with are not small nor few. The fear of the "powers that be," and the feeling that the acknowledged convert must become an outcast, cut off from his dearest friends, and subject to bitter persecution in proportion to his boldness in his new faith, is a very serious matter, and a man's change of heart must be real and thorough before he can be expected to make an open profession with such results. Even when he has the example before him of others who have stood and suffered it is easier for him. Nevertheless, thousands of Moors have learned the difference between nominal and real Christians, so much so, that while the name Nazarene is still applied to all, the names *Maseeahî* and *Kitâbî* (Christian and Biblical) are now given by them to the missionaries and their few sympathizers to distinguish them from the others. Medical work among them and the kindness shown to them in many ways are steadily taking effect ; and although few have come forward from among them, and after careful teaching and examination have been baptized, there is a pleasurable certainty that a far greater number have the truth planted in their hearts, that they know the way of salvation, and that but for fear of man they would acknowledge it. We must not think hardly of these weak ones.

BISHOP HANNINGTON'S BONES.—It was a remarkable Providence that enabled

the Church of England Missionary Society to recover the body of their martyr-Bishop Hannington, who was murdered in Central Africa, under circumstances that would have seemed to forever preclude the possibility of his receiving Christian burial at all, much less the return of the remains to Christian England. The story has been most vividly told, but now we have the details of the way in which God's providence kept "all his bones."

It was with peculiar interest that we read the communication made by Rev. R. H. Walker to the Church of England Missionary Society, in explanation of the manner of the recovery of Bishop Hannington's body. A strange interest will hang around this story for a long time to come. Little wonder that it has recalled the story of the Ark of the Lord turned loose under divine supervision alone. Mr. Walker wrote: "When Bishop Hannington was murdered, the same day his body was carried to another place, because the people feared that the dead body of a white man might bring evil on them. But the people of the next place refused to have it; and so it was carried from place to place, each refusing to allow it to remain in their country. A coast man, who we understand was one of Bishop Hannington's porters, accompanied the corpse. At last it reached a place on the boundary of Busoga, or in the country of the Bakeddi. Here they agreed to build a house for it, and on a framework or bedstead, such as they make for smoking meat and fish on, the body was laid, and left to decay. An agreement was made with the coast man to live at this house and to take care of it, and in return the people would give him food.

"To this place Marko, the messenger from Mwanga to Mr. Jackson of the Imperial British East Africa Company, came on his way with letters. He seems to have heard that the people there had experienced bad harvests and drought of late years, and that they attributed this to the fact of their having the white man's bones; and he suggest-

ed that he would get rid of the bones by taking them to the white man. He passed the place twice, and I fancy it was on the second journey that he took the bones to Mr. Jackson.

"The above is in substance what Marko says. Some of the details may be incorrect."

—The American Board has rightfully applied to Mr. Blaine for the protection of American property interests in connection with the newest outrages of the Spanish authorities on the American missions in the Caroline Islands. We trust our Government will speak with some vigor to that anachronism in modern civilization known as the Government of Spain. It is little worth while allowing this representative of an effete civilization to be strutting with misused authority in a remote corner of the globe. At best, Spain is out of joint with the times. She feeds on memories and mumbles beads; her battles are bull-fights and her victories *autos-da-fé*, and she might as well be relegated to some museum of political antiquities. Has Mr. Blaine ever secured any indemnity for Mr. Doane, and will he now call Spain into court for protection not of missicnary, but of American interests?

—There is a tract entitled "Christian Women of North China to the Christian Women of England upon the Opium Iniquity." In this these Chinese Christian women declare to all Europe, and to all mankind, that "foreign opium in China is a greater scourge than war or pestilence." These China Christians are taunted with having adopted the religion of "the foreign devils, who are making China into a hell by their opium;" and what is worse, the poor weak little Christian Church in the Celestial Empire is well-nigh decimated by the use of the drug.

—A collector of Bombay has among his curiosities a Chinese god marked "Heathen Idol," and next to it is a gold piece marked "Christian Idol."

III.—EDITORIAL NOTES ON CURRENT TOPICS.

RUSSIA is exciting no little criticism and animadversion by her course toward the Jews and the exiles in Siberia. Lately the details have been published of a horrible outrage upon a Jewish lad named Rutenberg, at Bialystok, about one hundred miles from Warsaw, by a Russian medical man, Dr. Gravonsky. The boy, with some schoolmates, had plucked some apples off a tree and, being caught in the act, was carried into a stable where he was brutally branded with lunar caustic on the forehead, chin, and both cheeks with the words "Jew" and "thief" in Russian, Polish, and Hebrew. A photograph has been circulated showing the horrible branding of this lad's countenance, and has awakened such indignation that the authorities have prohibited its sale or circulation.

THE HONOR ROLL of Wesleyan Methodist and Methodist Episcopal missionaries is a very long and illustrious one. Among Wesleyan Methodists the name of Thomas Coke stands pre-eminent. He had a hold upon both continents, being the first bishop of the Methodist Episcopal Church under Wesley's commission. He died on the way to India. He poured his private fortune into the cause of missions. The Rev. John Hunt will always have front rank for work among the Fiji people. The Rev. Elijah Hoole was fifty years in India. Samuel Leigh won undying fame in New Zealand, and John Thomas in the Friendly Islands.

From the Methodist Episcopal Church, Melville Cox died in Africa. George Bowen, of Bombay, was known as "Good George Bowen." Among the living missionaries, William Butler, founder of twenty missions of this church in India and Mexico, Bishop Thoburn, of India, and Bishop William Taylor, of Africa, are perhaps the best known generally. Dr. Maclay, who spent forty years in China and Japan, now in his old age is professor in a theological seminary in California, giving

special attention to the instruction of missionaries. Miss Swain, M.D., was the first woman medical missionary to Asia.

THE EPOCH OF ORGANIZATION seems to have come. Certainly in Christian work the organizations are both multiplying and extending their bounds. Some of them have overleaped the limits of States, denominations and even continents. For instance, "The Young Men's Christian Association," "The Young Women's Christian Temperance Union," "The Society of Christian Endeavor," now enrolling one hundred thousand members, "The White Ribbon Army," "The Boys' Brigade," "The King's Daughters," "The Shut-in Society," "Kitchen Gardens," "Guilds," "Christian Workers' Training Classes," "Bible Corresponding Schools," "Parochial Associations," "Chautauqua Classes," "Workingmen's Clubs," and others.

Our only apprehension is that these forms of Christian effort and organization may wean away from the churches those whom they should attract to them, may fail to acknowledge the supervision of pastors and church officers, and especially may, in the *pride of numbers*, commit that fatal mistake of overlooking quality in quantity

There are many Christian parents, says the *Church Missionary Intelligencer*, who are leading people in the Christian world, who claim reserved seats at crowded missionary meetings, and join in congratulations over the increasing number of candidates for missionary service, but who will not hear of their own sons and daughters offering for that service. What a rare jewel is consistency!

Among missionary books we feel constrained especially to recommend "Missionary Enterprises in the South Sea Islands," by John Williams, an edition of which is published by the Presbyte-

rian Board, 1334 Chestnut Street, Philadelphia. It was this remarkable book which led the Bishop of Ripon to exclaim, when he laid it down, "This is the 29th chapter in the Book of the Acts of the Apostles." It is the story of a triumphal progress. John Williams moved in every direction, 2000 miles from the shores of Tahiti, and within 22 years, from 1817 to 1839, carried the Gospel to all the islands within that radius, and saw not only some of those islands, but whole groups of them, turning from idolatry to the living God.

Perhaps the most compendious encyclopædia of missions which has yet appeared is that entitled "Conquests of the Cross," by Edwin Hodder. It is published by subscription, Cassell & Co. being the publishers. Only two volumes have as yet reached my table, but those two volumes far surpass anything else in the line of comprehensive missionary biography and history which I have seen.

The Editor would again call attention to "Alden's Manifold Cyclopædia," which has now reached volume No. 25. Though not a distinctly missionary book, we have found the articles in it which pertain to missions to be exceedingly helpful and excellent in every respect, and we are coming to regard this cheap and handy cyclopædia as an authority.

Dr. S. A. Mutchmore, editor of the *Presbyterian*, has already published a volume describing his travels in Eastern Europe and Asia Minor. The second volume has now been issued, "The Mogul, the Mongol, the Mikado and the Missionary." These letters have already appeared to a large extent in the *Presbyterian*, and for raciness, readability, originality, and power to grasp and present the most interesting matters of foreign travel, we know of nothing published in modern times that surpasses them. We commend them cor-

dially to every reader who is interested in missions.

We have received from the publishers, James Nesbit & Co., London, a copy of a little work known as "Once Hindu—Now Christian," edited by Dr. J. Murray Mitchell, our esteemed correspondent. It is the autobiography of a very admirable man, one of the ablest and most devoted Christians in India, Baba Padmanji. It is intensely interesting, and gives us a remarkable insight into the difficulties of a native convert in India, and it shows how remarkably useful a man may be who is brought out of East India society into a thorough espousal of the Gospel. Mr. Padmanji has been the author of about seventy-five books and tracts published by the Book and Tract Society of Bombay, Christian Vernacular Education Society, and others. If there be any profits from the book they are to go to Mr. Padmanji himself. We wish the book might be thoroughly circulated.

In March, 1887, certain papers appeared in the *Christian* (London) on the subject of "Unemployed Native Agencies in Heathen Lands." They were by Hudson Taylor, Reginald Radcliffe, and James E. Mathieson, some of the most devoted students of missions to be found in the world. These brethren regard the raising up of a vast *host of native converts*, who shall take up this Gospel mission for their fellow-countrymen, as the only practical way of reaching the nearly four hundred millions of native Chinese. They contend that a few hundred European missionaries, not exceeding six hundred, do very little toward the evangelization of this great empire, and they quote Dr. Nevius, who has been very successful in the employment of such unpaid agents. Rev. Donald MacIver, of Southern China, says that the rapid increase of converts has been accomplished, not by Dr. Nevius's sermons, or those of his assistants, but by the simple witness of the converts. Eight agencies

are at work in China to accomplish its evangelization. (1) Bible distribution ; (2) tract distribution ; (3) chapel preaching ; (4) translation and literary work ; (5) schools ; (6) itinerations ; (7) medical missions ; (8) work among women. Dr. Nevius says, "I am disposed to think that the number of conversions due to each of them would be found to increase about in the order in which they are mentioned above ; and that the number traceable to them all together would be but a small fraction of the whole, and that by far the greater proportion is to be referred to private social intercourse. That is certainly our experience in the South of China. Probably seven eighths of our membership have been brought in, not directly as the result of the preaching, either of the European missionary or of the appointed Chinese evangelist, but simply from private Christians telling to their friends and neighbors about the Saviour they have found. This state of matters is, on the one hand, cause for thankfulness, for the evidence it gives of the reality of the religion of these Chinese Christians ; and it also is full of hope as to the future of Christ's kingdom in China. If every individual member of the 30,000 Christians in China were a true missionary, then the Middle Kingdom would soon be evangelized.

"But it seems to me that this state of matters is full of important lessons for all interested in the progress of the Gospel in that land. We are to give most attention to the method God's Spirit uses most. We are not to give up our preaching tours, nor our distribution of Scriptures and tracts ; we are not to close our hospitals and schools ; but we, as foreign missionaries, should give most attention to the work of training our converts in the knowledge of Scripture, developing their gifts and graces, and superintending and guiding their efforts to bring to the truth their friends and kindred."

At the Universal Peace Congress, held in London, David Dudley Field

was presiding officer. It was a fit choice. Mr. Field's "Draft Outlines of an International Code" is regarded as an authority. In it he favors arbitration as to the disputes between nations by a reference to disinterested parties. If we may judge from appearances, the time of Universal Peace is not very near. All Europe seems rather preparing for war.

An Anti-Slave-Trade Conference sat at Brussels from November 18th, 1889, to July 2d, 1890. The beneficial results seemed liable to be frustrated by the refusal of the Netherlands for a time to sign the stipulations. The Congo Free State must have a revenue if it is to repress the slave-trade, and this revenue must come from a tariff on imports. All the other powers and now also the Netherlands have consented to this. The Liverpool Chamber of Commerce at first protested to the Government of Great Britain against the signing of the stipulations, but the Government nobly replied that these duties were levied only in the interest of human rights. Every year it is said that four hundred thousand human beings are carried into abject slavery from the Congo region.

A Hebrew-Christian Conference was held in Chicago on November 24th and 25th last. This gathering has excited a lively and extensive interest, as well it might. The Conference seems to have been called mainly through the efforts of William E. Blackstone, Esq., whose interest in the Jews is known everywhere. We have heard of no other conference in modern times where Christians and Jews have met together for the friendly discussion of points of interest and matters of difference. The audiences were very large, and some of the Jewish rabbi were present and took part. It is very noticeable that in the present time the attention of all Christendom seems to be drawn to God's ancient people. Our attention has been called to the fact that a somewhat similar gathering was held two hundred and

forty years ago in the Plain of Ageda, in Hungary. Some three hundred rabbis met in this Council in a large tent, and the discussion lasted seven days. We anticipate only good results from a gathering of this character. In all our approaches to the Jew, we have this great advantage, that he is familiar with the prophecies of the Old Testament concerning Christ, the Messiah, which have been so remarkably fulfilled in Christian history.

We have purposely abstained heretofore from any reference to the startling stories concerning Stanley's rear guard. The terrible revelation with regard to the brutality of Barttelot and the cruelty of Jameson have caused to be applied to this history the appropriate title of "The African Chamber of Horrors." The scheme for poisoning the nephew of Tippoo Tib, the statement that Major Barttelot actually fastened his teeth into the flesh of a woman, and even into her face, his fatal kick upon the boy Soudi, his fatal flogging of the lad John Henry, whose ears he threatened to cut off, and to whom he administered three hundred lashes, his stabbing of the chief Ungunga, etc., might easily account for the shooting of such a human fiend as he showed himself.

The story of Jameson's cruelty, buying a little girl with six cotton handkerchiefs, causing her to be murdered, cooked and eaten, that he might have a practical illustration of cannibalism, and calmly taking six sketches with his Kodak to represent the stages of the proceedings—all these things defy description and almost credence. It is our judgment that all these were acts of persons virtually *insane*; that there is no possibility of otherwise accounting for such atrocious cruelty and barbarity on the part of the representatives of a Christian nation; we cannot believe they were in their right mind; and it is a well-known fact that climatical influence, together with prolonged exposure and privation, sometimes brings on a peculiar type of insanity or monomania

upon the part of persons not accustomed to such surroundings. We think that this is the only charitable if not the only possible explanation, and we prefer to dismiss this horrible story without further comment.

It seems now to be generally admitted that the position taken by Dr. Lunn and Rev. Hugh Price Hughes as to Wesleyan missions in India was a mistake. Dr. Lunn had been less than two years in India, and wrote impulsively and indiscreetly. As to Mr. Hughes, he did not know of the facts, except as obtained through Dr. Lunn; but as it was in his paper that Dr. Lunn's strictures were published, Mr. Hughes acted as his second. A competent committee has examined the whole matter, and thrown considerable discredit upon Dr. Lunn's testimony. This is another example of the fact that foreign missionary work will bear even the severe and searching criticisms to which 'it' has been lately exposed.

We regret to learn that M. Saillens, who has been one of Dr. McAll's principal helpers in his French work, has resigned connection with the McAll missions, with which he has been connected for seventeen years. This will be a great loss to the mission, but the separation has been made in an entirely friendly spirit on both sides, though it was caused by some little differences of opinion. From personal acquaintance with M. Saillens we can testify that a more accomplished and perfect gentleman we have not met, even among the polite French people. Although he will no longer be a director or agent of the mission, he will speak in the Salles from time to time.

Dr. McAll writes, "Our work gives us much encouragement, both as to numbers and evident seriousness. We cannot enlarge; our resources do not allow that, to our great regret. No answer has yet been received from Dr. Loba, of Kalamazoo, Mich., who was invited to join the work, and who seems

especially adapted to it from the fact that he is a native of France."

We perhaps owe it to Dr. McAll to say, with reference to an article which appeared in this REVIEW in July last, in which the Editor indulged in some friendly strictures on the mission, that Dr. McAll remarks that he is "not prepared to express an absolute agreement with what is there said respecting the overtaxing of the workers. With a few exceptions of voluntary painstaking, the requirements laid upon our missionaries are not at all extreme. In the case of some of them, they undertake other and collateral engagements, good in themselves, but not favorable to full activity in the mission, and liable, together with its duties, to bring on over-fatigue. Mr. Greig is a tremendously hard worker, but does his work with peculiar facility, and in a way quite voluntary." Dr. McAll confesses the overtaxing of himself, especially since losing two of his most valued helpers, but hopes for relief when an assistant is obtained. Dr. McAll says that David Paton, Esq., to whom we have already referred, had given more than any other contributor to the McAll work, probably nearly if not quite six thousand pounds, and that he left no money behind him, but gave it all away during his lifetime.

Dr. McAll further says, "The 'Bateau Missionnaire'—'Le Bon Messenger,' we brought to Paris for about seven weeks, ending in July. Certainly it was a great success—moored at the Pont de la Concorde. On some Sundays we had four meetings on board, the people waiting anxiously to be admitted. It would hold 160 or 180 in the cabin. I think that about eight hundred were there in one day. To the close we kept up four meetings daily in all. I think the attendance was about twenty-five thousand. Never did I have or see greater attention and respect—very many were intelligent, and many young Frenchmen. Almost all never heard the Gospel before. The infidel and worldly newspapers tried to write the affair down, even inserted pictures of the ship and

congregation, but all this served as gratuitous advertisement, and saved us all outlay on this head. One paper, *Le Rappel*, suggested that as soon as the ship would be towed away from Paris, we should hire a balloon, and so have our hearers part way to heaven to begin with."

The announcement has been made at the Wesleyan Mission House, in London, that the Rev. Alexander McAulay has suddenly died at Somerset East, Cape Colony. He was an ex-President of the Wesleyan Conference, on an evangelistic tour among the Wesleyan churches in South Africa. He was in his seventy-third year. More than thirty years ago he began work in the East End of London, where he spent fourteen years, beginning with a congregation of eighteen persons; in ten years he built four large chapels, each seating 1000 persons, besides organizing other enterprises. He had also during the past ten years visited the West Indies, where he exercised a most helpful revival influence. Such a man cannot be other than missed in the great mission work of the world.

In the *Christian* (London) for December, Mrs. Grattan Guinness gives a long and critical examination of General Booth's book, "In Darkest England." She especially calls attention to many existing agencies which in his book are entirely overlooked, and the *Christian* adds that Mrs. Meredith, with her Prison Mission to Women, and Mr. George Hatton, with his coadjutor, Mr. William Wheatley, long before led the way into this philanthropy, and that the Salvation Army is indebted for its methods to the plans which they have been following. The *Christian* mentions George Holland, of Georgeyard, whose work is like the waters of Siloah, that flow softly; then there comes to mind a multitude of names, each of which awakens memories of orphans housed and homed, or girls rescued, or, still better, prevented; of work of every con-

ceivable kind for the glory of God and for the good of men. Miss Macpherson, Archibald Brown, F. N. Charrington, Henry Hill, William Cuff, Dr. Stephenson, Peter Thompson, Miss Steer, Miss Child, Evans Hurdall, J. W. Atkinson, Christian Community, Strangers' Rest, Seamen's Missions, Mrs. Birt in Liverpool, William Quarrier in Scotland, and innumerable others all through the land. Positively one's heart aches to think of the noble army of God's servants who serve Him and see His face in the squalid parts of our great cities, who are, for the moment at least, forgotten by many of the churches, and by individual donors accustomed to contribute to their funds.

Notwithstanding these statements, it seems to us that General Booth's scheme ought to have a full and fair trial. We believe that if it be not entirely successful, it may at least lead the way to a larger and more prominent work for the poor not only of London, but of all our great cities.

A young man's guild has been formed in connection with the Church of Scotland, and the ninth annual convention of delegates met in Hamilton, Scotland, from the 5th to the 7th of October last. Delegates were present from all parts of the country, even from the Orkneys. The membership of the Guild embraces about twenty thousand, with over five hundred branches, extending from Montreal to Ceylon. This Guild is marked with peculiar missionary zeal; no less than eleven of the Church's missionaries have gone through this Guild. We have seldom read with greater interest the account of any similar meeting. The Town Hall on October 7th was crowded to overflowing. Mr. Campbell, M.P., presided, and among the speakers were Professor Charteris, Dr. Marshall Lang, Mr. Hoxier, M.P., Mr. Parker Smith, M.P., Mr. Somerville, M.P., and Rev. Archibald Turnbull, B.D., Darjeeling. Five Guildsmen have, during the past year, gone into the mission field.

Mr. Silas Farmer, of Detroit, Mich., gives the following reasons why we should be specially interested in missions to the Chinese. First, the antiquity of the nation and the interesting peculiarities of the people and the country. Secondly, the peculiar and friendly feeling toward America and Americans. Third, the debt which America owes to Chinamen for labor in this country, notwithstanding the persecution to which they have been subjected. Fourth, women especially should be interested because of what the Chinese women are, and because of what we obtain from China. Fifth, the unusually favorable conditions for missionary effort. Sixth, the unusually large field which China presents for missionary labor.

Lord Wolseley believes that the Chinese are the coming nation, that the great battle of Armageddon will take place between the Chinese and the English-speaking people; that a general is to arise among them who will train them in the science of arms and prepare them for a great assault upon the Russian Empire. The Chinese are capable of wonderful endurance, have a stolid indifference to death, and he prophesies that before them Russia will fall; that then they will overrun India, sweeping the British into the sea, and at last English, Americans, etc., will rally for a desperate conflict. Lord Wolseley is an authority on military matters in Britain. Whether or not he is a prophet remains to be seen.

The compression of ladies' feet in China is merely a mark of gentility. Various accounts are given of the origin of this custom. One is that an emperor was jealous of his wife, and to prevent her from gadding abroad put her feet into iron stocks. Another is that a certain empress, Tan-ke (B.C. 100), was born with club feet, and that she caused the emperor to issue an edict adopting her foot as the model of beauty, and requiring the compressing of female in-

fants' feet so as to conform to the imperial standard ; while a third account is that the Emperor Leyuh (A.D. 961) was amusing himself one day in his palace, when he thought he might improve the appearance of the feet of a favorite concubine. He caused her feet to be so bent as to raise the instep into an arch, to resemble the new moon. The figure was much admired by the courtiers, who soon began to introduce it into their families. It is said that another emperor, two hundred years later, placed a stamp of the lotus flower (water-lily) on the sole of the small shoe of his favorite concubine, so that at every step she took she left on the ground the print of the flower ; hence girls with small feet are complimented at the present day as "the golden lilies." The operation of bandaging and compressing the feet is very painful ; children cry very much under it. Mortification of the feet has been known to result from the cruel practice. Custom, however, imposes it as a necessary attraction in a woman. An old gentleman at Canton being asked the reason why he bandaged his daughter's feet, replied that if she had large feet she could not make a good marriage.

A "Heavenly Foot Society" has been formed by Chinese women at Amhoy. Rev. John Macgowen, missionary at Amhoy, now in England on a visit, in a speech delivered at Manchester recently stated that the Society was the result of his persistent teaching that the Chinese custom of binding the feet was in open violation of the precepts of the Gospel. It is his belief that the example will be extensively imitated, and that the final result will be a death-blow to the barbarous practice.

Rev. B. C. Henry says, with regard to the wearing of native Chinese costumes by the missionaries in China : "Chinese dress too often means a Chinese house, pure and simple, and native furniture, native utensils, native food. These, when necessity requires, may be cheerfully endured for a time, but to be vol-

untarily chosen as a permanent order of things implies either a very imperative call of duty or a great lack of prudence. The duty may and very often does exist, and then the course adopted cannot be too highly commended. But economics have a place in missionary life as well as elsewhere, and there is certainly a very terrible waste of vital energy in this mode of life. Men may endure it, as soldiers endure the hardships of the camp or the march, but it is cruelly hard for the ladies. One has but to look at many of the ladies at the Conference to see that they were mere shadows of their former selves, their heroic spirits not being proof against the physical and mental trials of such a life. The statistics of the great society, whose name is synonymous with the highest consecration and self-abnegation, show a terrible sacrifice of precious material. It is said that one half of those who enter China under its auspices return within two years, either to their homeland on earth or to the home above, and that the average term of service for the whole body is only three and a half years. The policy which leads to this alarming sacrifice must be backed by the strongest arguments of necessity before it can be fully justified."

The Habitations of Cruelty.

Bishop Crowther, speaking of the Niger region, says : "About four days before our arrival at Ohambele, an old rich woman died and was buried. The proceedings of the burial were stated as follows : When the grave was dug, two female slaves were taken, whose limbs were smashed with clubs. Being unable to stir, they were let down into the grave, yet alive, on the mat or bed on which the corpse of the mistress was laid, and screened from sight for a time. Two other female slaves were laid hold on and dressed up with best clothes and coral beads. This being done, they were led and paraded about the town to show the public the servants of the rich dead mistress whom they would

attend in the world of spirits. This was done for two days, when the unfortunate victims were taken to the edge of the grave, and their limbs were also smashed with clubs, and their bodies laid on the corpse of their mistress, and covered up with earth while yet alive. We can only imagine what would be the feelings of these unfortunate victims. Some of the Bonny converts attempted to rescue these last two females by a large offer of ransom to buy bullocks for the occasion, but it was refused them. Can there be any doubt as to the urgent necessity of sending Christian teachers among this poor ignorant people, who are slaves to Satan, and yet glory in their shame? After these atrocious deeds were performed, volleys of trade cannons were fired for days in honor of the dead. I counted ten of these cannons in the street opposite the house of the dead, about four or six pounders each."

From Bolobo, Congo Free State, an English Baptist missionary writes: "Our neighbor's wife died; a man and woman were killed, so that she might not go alone into the spirit world. Her spouse was then wound up in cloth, and wrapped round and round with piece after piece until it made a big barrel shaped bundle two yards long and one in diameter. Hearing that two more victims were to be sacrificed on the day of the funeral, I determined at least to put in a protest, and, together with Miss Silvey, arrived on the scene just as the executioner was carrying the young woman to the grave, at the mouth of which the young man who was to be her companion in misery was bound and ready for the last act—that of being placed in the grave in a sitting position and buried alive, with the corpse supported on their knees. It was, indeed, a sad sight to see a couple of well-built young people, with fine, intelligent faces, weeping bitterly at the prospect of a cruel death and making their mute appeals for help."

The *Christian Intelligencer* of New York has started a symposium on

foreign missions, addressing requests to ministers in different parts of the Church to write briefly on some aspect of foreign missions and the Church's responsibility. The first series in the symposium appeared on December 10th, discussing the supreme motive of missions—the prayer, "Thy Kingdom Come"—the Missionary—the Missionary obligations—the need of consecration—the debt to missions, and the necessity for a full presentation of the facts. The idea is a good one, and might be well imitated in other quarters. We must not only strike while the iron is hot, but make it hot by striking.

It is no small gratification to the editor to have received from France a copy of "La Crise des Missions," which is a translation into the French language of the "Crisis of Missions." The editor supposes himself to be descended from the Huguenots, his original name having been Pierre, the French for Peter; after the expulsion of the Huguenots and their arrival in England, it became very natural that the next generation should be known as Pierre-son, or Pierson, Peterson being another form of the same name. Having his little book translated into the French language at this crisis of foreign missions, he feels as though he were like a son, bringing to his old mother a tribute of filial love.

An aged clergyman met a man who was declaiming against foreign missions. "Why," asked the objector, "doesn't the Church look after the heathen at home?" "Oh, we do," said the clergyman, quietly, *handing the man himself a tract.*

One of the singular revenges of history is noted in the fact that the first stone of the monument erected to the memory of the missionary John Williams, who was cruelly killed in the South Sea Islands, was laid by the son of the man who slew him.

IV.—THE MONTHLY CONCERT OF MISSIONS.

[EDITORIAL.]

The Land of the Aztecs.

—Between the southern limits of California, New Mexico, Arizona and Texas, on the one side, and the continent of South America on the other, there stretches an irregular triangle of land which, from a breadth of eighteen hundred miles, gradually tapers downward to a narrow isthmus less than fifty miles from sea to sea.

The upper and much the larger part of this triangular country is Mexico, which dips down into the great waters of the Gulf like the arched head and neck of a camel. Below it lies Central America, in shape somewhat like a half square, bisected at its diagonal and resting its base line on the Pacific.

This country of Mexico is, from every point of view, one of the most interesting in the world. In physical features it is very remarkable, having the capacities and possibilities of an occidental, tropical paradise. The Tropic of Cancer divides Mexico into two nearly equal parts, one of which lies on the Temperate, the other on the Torrid Zone. On the western coast is the long, narrow gulf of California, seven hundred miles in length, famous for its pearls, and once known as the Vermilion Sea, from its reddish hue; on the eastern side the Gulf Stream has its mysterious fountain.

The configuration of the country is peculiar. A vast plateau, with a series of table-lands varying in elevation from six thousand to eight thousand feet, dotted with volcanic cones, forms the great bulk of the interior; and this plateau abruptly descends toward the Pacific, while it gently slopes to the broad lowlands which border the Gulf. Such a country must present all varieties of climate. A few hours' journey enables the traveller to pass from torrid heats to the frigid realms of ice and snow. There are three distinct and well-defined climatic zones, with corresponding varieties of flora and fauna. Within a range of five hundred miles

in either direction may be found all the features of a continent.

Historically, this country is equally interesting. Here is the colossal museum of American antiquities. Cortes' conquest of Mexico dates back nearly four centuries; yet this era is comparatively modern. Far back beyond the Spanish invasion, into the dim distance of prehistoric times, stretches Mexican civilization, the monuments of whose unique, antique grandeur even now are among the wonders of the world. For example, there is the Teocalli of Choluba, its four stories coinciding with the cardinal points of the compass, its base more than fourteen hundred feet square, its summit rising to a height of one hundred and sixty-four feet. Though undoubtedly built as a temple or grand altar, it was also, like the Pyramid of Cheops, a sepulchre; and a square sepulchral chamber has been found within, having no egress, and supported by cypress wood. In it were idols of basalt, curious vases and two skeletons. At Mitla, in Oaxaca, have been discovered very unique ruins, palaces with quaint, arabesque ornaments; a vast hall, whose ceiling is borne up by six porphyry columns, the like of which are not elsewhere to be found in this hemisphere, and which bear the marks of the primitive days of art.

Politically, the country of Mexico wields a peculiar fascination over the student of political history. In a double sense this is a land of earthquakes and volcanoes. Frequent and violent social upheavals characterize its annals. From the conquest, about 1522, until now, it has enjoyed little respite from these political eruptions and revolutions. After exactly three centuries of Spanish domination, in 1822, it became for a short time an independent State under an emperor; in 1824 it was constituted a Federal Republic, but afterward came under military dictatorship. In 1862,

by French intervention, it became subject to the sovereignty of an Austrian prince, and then again became a Republic. There is no social stability ; quiet is but the interval between eruptions and explosions.

The population is of a mixed heterogeneous character, composed of everything, but compacted into nothing ; and this is one secret of social disquiet. The whites of Spanish descent, called creoles, constitute at once an oligarchy and a landed aristocracy. There is a much larger body of mixed Spanish and Indian blood who count themselves among the whites, but are not of pure lineage. Indians form the bulk of the population, and their abject poverty reduces them to practical slavery. With this mixed mass are further mingled a few negroes, and everywhere may be found the mestizos, with their varieties, the zambos, mulattoes, terzerons, and quadroons. Add to all these the numerous foreigners, especially French and German, and you have the body politic, which throughout, like the feet of Nebuchadnezzar's image, is of elements that refuse to assimilate and combine, outwardly mixed but not mingled.

The Mexican religion is well symbolized by the Teocalli, to which we have already referred. The elevated summit-platform once sacred to the Aztec deities now bears aloft a chapel to the Virgin. Another race has succeeded it and supplanted the Aztec ; so another religion, with its new deities, saints, and sacrifices has reared its very shrine on the temple platform of a more ancient superstition. Yet down beneath the corrupt Romanism of Mexico, we find the old relics of an abandoned faith.

That ancient Aztec religion was a strange mixture of countless deities and deified passions and cannibal cruelties. That huge round block of red porphyry in the museum of the City of Mexico, once the capstone of the great pyramidal temple, was once the bloodiest stone of sacrifice known on earth. Its side bears graven records of horrible cruelties, and it is said that every year

twenty thousand victims were slaughtered upon it. The papal religion has been forced upon the people, but it has scarcely lifted them above the level of these old rites and superstitions. To keep them down and keep them under, it was necessary to leave them in that ignorance which is the mother of superstition and to cater to their vices. Hence to-day seven eighths of the population cannot read or write. Marriage has sunk into concubinage. The Bible is almost an unknown book, and the name of Jesus is inseparable from that of Jesuit. With a drunken and dissolute priesthood for teachers and exemplars, with the very churches and convents identified with extortion and licentiousness, the drift of society has been toward atheism on the one hand and the indifference of religious apathy on the other ; while the more abject poor and oppressed lower-classes, pulverized beneath the millstone of social tyranny and slavery, are only waiting for opportunity to feed their resentment. The only power that can remould such a population is the pure Gospel of Christ. Notwithstanding the sway of a nominal Christianity, Mexico is as much a field for Protestant missions as China or Africa.

This population of over ten millions, with a score of cities having each over 20,000 inhabitants, lies on our borders, our next-door neighbor. Contact there must be, and it must be more close and frequent, as modern enterprise is so rapidly annihilating space and time, and pushing railways and telegraphs through the heart of the land of the Aztecs. Lacking a river system and good harbors, Mexican commerce naturally floats to our ports. Awaking to the superiority of our civilization, Mexican society begins to court closer fellowship with our institutions. Now is the turn of tide in the affairs of this neighboring nation. Whether avarice and ambition shall conquer Mexico in the interests of trade and traffic, or the spirit of the Gospel shall impel laborers to till these opening fields for Christ, is the pivotal issue of the hour.

Forty-four years ago, in 1847, in connection with an unjustifiable war, the United States troops invaded Mexico, but they bore in their knapsacks that blessed book of God, which thus by the strange fate of war found its way into the Aztec land. The furrows ploughed by cannon were strange furrows in which to sow the seed of the Kingdom. Yet so it was. Then seven years later, Miss Melinda Rankin, in Brownsville, Texas, just across the border, a few miles from Matamoras, set up her seminary. The revolution of 1857-8 opening Mexico to Protestant missions, Mr. Thompson, agent of the Bible Society, crossed the Rio Grande to Matamoras in 1860; and that heroic woman, Miss Rankin, followed in 1864, and in 1865 personally raised in our country the \$15,000 to push on her pioneer work, herself training and sending out native colporteurs. In 1866 she began work at Monterey, and six years later the Presbyterian General Assembly formally took up Mexico as a mission field. In September of that year a pioneer band of seven, Rev. Messrs. Pitkin, Phillips, Thompson, with their wives, and Miss Ellen P. Allen, took ship from New York and went straight to the Mexican capital. There they found a large body of people prepared for organization into Protestant communities, and in January, 1873, Rev. M. N. Hutchinson and wife took charge of the work. During the same year Zacatecas became to the northern what Mexico city was to the southern States, the evangelical and evangelizing centre, and from these points evangelism radiated.

The methods of work were simple and effective. Protestant worship, with Scriptural ordinances and sacraments, Christian schools, Bible teaching, evangelical hymnology and the education of a native ministry were the seven-fold secrets of success. Of course these devoted men and women had to breast opposition and sometimes dare and bear persecution. In the outbreak in Acapulco in 1875, several persons lost their lives, and the work for a while stood

still in the State of Guerrero, until Mathilde Rodriguez went with her Bibles and tracts and anointed tongue to the homes of the people. Eight years ago, Rev. J. Milton Greene went with Rev. Procopio Diaz, and found a welcome again in Guerrero. Within seven weeks they held thirty-two services, established six churches and thirteen congregations, and baptized two hundred and eighty converts.

There were similar signs, elsewhere in Mexico, of a breaking down of the barriers of ages. When Mr. Forcada entered Zilacuaro twenty-four years ago, he found that for six years Bibles and tracts had been making ready the paths of the Lord. A Mexican had opened a bookstore and taken with him four hundred Bibles and a large lot of tracts, and had sold or given away the entire stock. The circulation of the blessed word of God had proved a similar John the Baptist in Tabasco, preparing the way of the Lord.

The true policy of missions in Mexico is to raise up an efficient native ministry to whose charge the churches may be entrusted. In the theological seminary at San Luis Potosi, this training work is carried on. The girls' boarding-school, in charge of Miss Snow for five years, passed into the hands of Miss Bartlett, when Miss Snow became Mrs. Hamilton. Twenty-five pupils were here gathered.

The fact that even figures sometimes lie is illustrated in the reports of the statistics of the Mexican field. The reduction in the number of converts and church-members reported by the Presbyterians, for example, led some to depreciate the work and even to affirm that it was going backward. But at first all baptized persons were classed with communicants, and so reported; but according to Presbyterian usage elsewhere, the lists of baptized children have been separated from those of communing members, and the latter only reported. The fact is that, instead of a large loss, there has been a total gain of ten per cent over and above all reduc-

tions and losses by death, and the work is growing both in interest and promise.

It is very difficult to give any fairly accurate photograph of the present condition of missions in Mexico. Before what is written can be put in type, the whole condition may have undergone such change as to demand a revision if not reconstruction of the report. At the time of the Jubilee Report of the Presbyterian Board of Foreign Missions, they had a total force of eighty-nine laborers, of whom fifty-six were native preachers, teachers or helpers, twenty-one licentiates, and four women. There were ninety churches, with 4314 communicants, and a gain of one sixth during the year. Over six hundred pupils were gathered in schools. This represents but one denomination.

Some reference ought to be added as to Benito Juarez, the Mexican President, and the descendant of the Toltec race. Educated by a wealthy family, he became distinguished in the law, and afterward, as a politician of most liberal ideas, went from the position of justice of the peace to presiding judge. In 1846, at the age of 39, he was made deputy to the Constitutional Congress in Mexico City. He was prominent in the administration of the famous *manos muertas*, whereby the clergy had to furnish a loan to pay war expenses in the conflict with the United States. Then for four years he was Governor of Oajaca. During the period of peace he opened roads, built up schools, reformed finances, and left the public treasury enriched when he retired from the government. After being banished under Santa Anna, in 1853, he spent time in Havana and New Orleans, and in 1855 joined Alvarez, whom he accompanied to Cuernavaca, where he represented his native State in the choice of a temporary President for the Republic. Alvarez being selected, Juarez was made Minister of Justice. To him was due the *Ley Juarez*, the law abolishing the privileges of the clergy and the army. General Comonfort, who became Alvarez's substitute in December, 1855,

made Juarez Governor of Oajaca. Revolution having broken out there, his position was very difficult, but he not only reduced chaos to order, but sent out armed forces to effect pacification elsewhere in the Republic. In 1857 he was made Constitutional Governor of Oajaca; then in November, 1857, President Comonfort made him Secretary of State, and afterward he became President of the Supreme Court of Justice. In January, 1858, he became *ex-officio* Constitutional President of Mexico, by the withdrawal of Comonfort. To him Mexico owes a great debt. He secured recognition from the United States. In 1860 he drove Miramon, his rival, from Mexico; then, entering the capital in 1861, he was formally elected President for four years, and executed with great severity the decrees against the clergy, by the confiscation of church estates. He was governor when France invaded the country and put Maximilian into power. In 1865 this ill-fated prince issued his fatal decree declaring the republic extinct, and sentencing to death all Juarists taken in arms. Though the term of Juarez had expired, the bold Toltec issued a proclamation that he should hold office until the driving out of invaders should make possible a new election. The United States now interposed, our own Civil War being at an end, and in 1866 Napoleon withdrew his troops, and Maximilian was shot in 1867. Juarez probably would have been unable to prevent his sad end, as it was judged by court-martial a just reprisal for his guerilla mode of warfare on Mexico.

After a ten years' struggle, in which Juarez had held up the standard of the republic against treason at home and armed intervention from abroad, he was again elected President, and died still in office, June 18th, 1872. He was an honest reformer and a man of statesmanlike ability. He is believed to have done more than any other man of his generation to deliver Mexico from the despotism of a corrupt papal church and open the way for the Protestant religion and republican freedom.

V.—GENERAL MISSIONARY INTELLIGENCE.

The Scandinavian Mission in Liverpool, by Rev. James Johnston, Bolton, England.

No lack of encouragement is supplied by the publication of the nineteenth annual report of the Scandinavian Mission in Liverpool, to sailors, emigrants, and others who chiefly hail from Northwestern Europe. Last year marked the fifth anniversary of the opening of Gustaf Adolf's Church in the famous English shipping port. The organization has the cordial aid of several prominent Liverpool citizens. Its committee further includes the Swedish and Norwegian, Danish and Russian Consuls, and the most influential members of the resident Scandinavians. As in previous years, the work has been continued among the mariners and American-bound emigrants without interruption. The services of the year 1889 number 331—averaging from six to nine services weekly—and the attendance in the aggregate to 31,000. Day by day the pastors and laymen have visited the ships, boarding-houses, Sailors' Home, emigrant houses, and hospitals, inviting the wayfarers to the services, comforting the sick, and distributing religious books and tracts. During the year the British and Foreign Bible Society presented the society with 2500 Gospels. The spacious reading-room in the basement of the church, which is provided with admirable supplies of newspapers and religious literature, has become an appreciated quarter for rest, conversation, and general knowledge. When it is reported that 549 Scandinavian vessels dropped anchor last year in the Mersey no greater proof of the need of the mission is required. For the maintenance of this remarkably successful undertaking the Hon. Treasurer, Mr. C. Brodersen, 10 South Castle Street, Liverpool, will gratefully acknowledge the donations of friends whether in Europe or America. Pastor O. Heden has been assisted in his ministrations by Pastor J. A. Axelson and Mr. A. Andersen Hetland. Occasionally help has been volunteered by Pastor

Kjaldstrom, of Hull, and Pastor Snellman, of London, who have conducted services in the Finnish tongue. This brief record of what is being accomplished yearly for thousands in the great port of Liverpool, who would otherwise be spiritually destitute, constitutes the most eloquent appeal for assistance.

Organized Missionary Work and Statistics. Edited by Rev. D. L. Leonard, Bellevue, O.

—The China Inland Mission sent out no less than 59 missionaries in 1890, of whom 32 were unmarried women. The number sent the year before was 55. These toilers represent various societies, such as the Swedish, the Norwegian, the German Alliance, and the Bible Christian missions.

—The number of missionary stations in Africa now exceeds 500. There are 400,000 converts, and the number is increasing at the rate of about 25,000 a year. Within five years more than 200 natives have suffered martyrdom for their faith.

—It is stated that not one in 10,000 of the Chinese have yet heard of the Saviour of mankind. The province of Shen-si, which possesses 88 walled cities, has 86 without a missionary. Another province has 56 such cities, and 54 utterly unreached by the true Light. Nine other provinces of the empire are equally destitute.

—The Free Church of Scotland had last year 181 branch stations; 51 ordained European missionaries; 14 ordained natives; 10 licentiates; 8 medical missionaries; 3 native physicians; 23 male and 35 female teachers; 15 lay evangelists and masters of industrial departments; 625 native helpers; 42 native churches; 6620 communicants; 26,826 pupils in schools of all grades.

—The Y. M. C. A. is spreading all over the world. There are now formed upward of 4000 associations, and of

these 1000 are in papal lands, and nearly 300 in Mohammedan and heathen countries. There are 21 in India and Ceylon, 12 in Turkey, 6 in Syria, 12 in Africa, 5 in China, 7 in Persia, and 200 in Japan. There are going to be openings in every quarter for the young men who have a fitness for secretaries and evangelists in connection with these associations.

—Statistics of the Lutheran Church, gathered by the Rev. J. N. Lenker, of Leadville, Col., show in Europe a total of 22,980 ministers, 29,644 churches, and 43,133,696 baptized members; in North America, 4710 ministers, 7964 churches, and 6,511,500 baptized members. Including the statistics of Oceanica, South America, Africa, and Asia with those already given, he makes the grand total in the world of 28,406 ministers, 38,381 churches, and 50,061,280 baptized members.

—Methodism in this country has over four and a half million members, led by over 30,000 preachers; Baptists nearly four million followers, led by over 28,000 ministers; Presbyterianism, a million and a half, led by a ministry of 11,500; besides a host of smaller denominations, and a band of Sabbath-schools scholars numbering over nine millions. In the whole country there is a gain to the Christian churches the past year of 1,089,853 members, 4867 ministers, and 8494 churches.

—Statistics of the entire membership of the Methodist Episcopal Church, South, are given as follows: Georgia, 132,606; Texas, 126,884; Tennessee, 114,351; North Carolina, 111,630; Virginia, 108,341; Alabama, 88,702; Missouri, 82,933; Kentucky, 80,685; Mississippi, 72,203; Arkansas, 69,378; South Carolina, 67,094; West Virginia, 24,779; Louisiana, 23,269; Florida, 23,044; Maryland, 10,866; Indian Territory, 8130; California, 7491; Illinois, 6361; Kansas, 2803; Oregon, 1569; Colorado, 1138; Indiana, 1104; District of Columbia, 772; New Mexico, 542; Montana, 456; Washington, 342; Nebraska, 300; Arizona, 225; Idaho, 80.

To which add Brazil Mission, 365; Central Mexican Mission, 1650; China Mission, 348; Mexican Border Mission, 1838; bishops, 8; travelling preachers, 4862; grand total, 1,177,150.

—Though the Salvation Army has Great Britain as its principal work-field, and finds its chief task in ministering to the poor and degraded of the great cities, aggressive operations are also pushed continually and with vigor in heathen lands. Thus a few weeks since a detachment of fifty young men and women sailed for India to reinforce the members of the order already there. These new recruits volunteered for this particular service largely as an affectionate tribute to the memory of the late Mrs. Booth. As showing the financial strength of the Army, it is credited with owning property in various countries to the amount of \$3,250,000.

—The Methodist Episcopal Church, North, with its 2,236,000 members, contributed last year for home, foreign, and freedmen's missions, \$1,799,000. But though this sum is large it yet represents an average of but eighty cents per member, while the Congregationalists, with a membership of only 492,000, gave to similar objects \$1,877,000, or at the rate of \$3.81. In all its foreign work this great and active church reports a gratifying growth. The largest gains were made in North India, where in a single district last year 2677 were baptized of whom 1020 were adults. The total increase in all the fields was 5553, or nine per cent. The Methodist Episcopal Epworth League, though but two years old, has 300,000 members.

—Madagascar, with its 230,000 square miles and population of 3,500,000, is one of the wonder-lands for missionary success. The Church Missionary Society has 12 representatives at work upon the island, and has gathered 10,000 adherents, and the Society of Friends, with a force of 15, has gained 32,000. But the London Missionary Society, first in the field, and called to bear the heat and burden of the day,

can easily reckon up by far the largest results. To her 30 English toilers are joined as auxiliaries 827 native ordained ministers and 3459 other native helpers. In the churches are found 40,000 members, while 160,000 adherents listen to the Gospel. The local contributions amounted last year to \$18,340.

Arabian Mission.—Treasurer, Prof. J. G. Lansing, New Brunswick, N. J.

Report for the year closing October 1st, 1890.

This Society was formed in August of 1889, and the field chosen for its first operations is likely to be Southern Arabia and the Aden region. Two missionaries are already there or on their way thither, and making preparation for their work by studying the language. Its receipts for the first year were \$4738.47 with a bequest of \$5000 in addition, and the expenditures were \$3144.64.

Evangelical Association.—Secretary, Rev. S. Heininger, Cleveland, O.

Report for the year closing Sept., 1890.

This society has a mission conference in Germany and another in Switzerland, but its work for the heathen is wholly confined to Japan, where 5 missionaries, with 10 native itinerant preachers and 3 local preachers, sustain 31 appointments. A theological seminary gives training to 13 students. The number of church-members is 378, of whom 115 were received last year. In 1888-89 the receipts for the Japan missions were \$9513.03.

Methodist Church (Canada).—Secretary, Rev. Alexander Sutherland, D.D., Toronto.

Report for the year closing June 1st, 1890.

This church has a membership of 233,868, and has increased by 36,399 in four years. It sustains missions among the French, Indians, and Chinese in Canada, Manitoba, and British Columbia. Its foreign work is confined to Japan. In all fields the missionaries number 67, with 44 native assistants and 46 teachers. The church-members

are 6271, and the expenditures for the year were \$94,742.42. The Japan Mission was opened in 1873, and has 1686 church-members, an increase for the year of 211, and the cost was \$27,503.50.

Christian Church (Disciple).—Secretary, Rev. A. McLean, Cincinnati, O.

Report for the year closing October 18th, 1890.

This church has a membership of over seven hundred thousand, and sustains missions in India, China, Japan, and Turkey, in addition to work in England and Denmark. It has in heathen lands 32 stations and 33 missionaries from America (of whom 16 are women) and 25 native helpers, a total of 58. The church-members number 1418, a gain for the year of 158, a net gain of 135. In day-schools 817 pupils are found, and 2063 in Sunday-schools. The receipts were \$67,750.49, a gain of \$5820.34, but \$12,000 came from a single bequest. An earnest call is issued for \$100,000 in 1891.

Reformed Church in the United States.—Secretary, Rev. Allen R. Bartholomew, Harrisburg, Pa.

Report for the year closing May 6th, 1890.

Until 1865 this church contributed through the American Board in all about twenty eight thousand dollars, and had its representatives in Asia Minor and among the American Indians. In 1878 a mission was opened in Japan, to which 7 missionaries have since been sent. The number of native preachers is 17. The churches are 12, with a membership of 1656, and the contributions for nine months of 1889-90 were \$2835.15. The number of converts was 218. A girls' school is sustained, and a theological school with 26 students. The cost of the mission for three years is \$59,209.64.

North Africa Mission.—Secretary, Edward H. Glenny, 21 Linton Road, Barking.

The figures are from the *Monthly Record*, December, 1890.

This society was organized in 1881, is

undenominational, and has its work among the Mohammedans, Jews, and Europeans in Morocco, Algeria, Tunis, Tripoli, and Northern Arabia, with a population of 14,000,000. It has 53 missionaries in the field, of whom 31 are located in Morocco and Algeria, 2 are physicians, 36 are women and 28 are unmarried. In November 7 were sent out, and 4 others have been accepted.

Canadian Church (Episcopal).—Secretary, Rev. Charles H. Mockbridge, D.D., Toronto.

Report for the year closing July 31st, 1890.

Hitherto this church had contributed through the Church of England, but last year sent out its first missionary, and to Japan. The total expenditures were \$14,785, of which these are the principal items:

S. P. G.....	\$1,880.59
C. M. S.....	1,410.44
S. P. C. K.....	470.15
Colonial and Con. Church Society....	470.15
Proportion of General Expenses.....	245.00

Appropriated Contributions.

S. P. G.....	\$3,301.73
C. M. S.....	275.71
Bishop of Madras	305.00
Zenana Missions.....	1,289.53
Parochial Missions to Jews.....	1,424.06
London Society, Jews.....	2,321.81
Rev. J. Cooper Robinson, Japan Fund.	1,227.06

American Missionary Association.

—The main work of this society is in the Southern States among the freedmen and the "Mountain whites," with large emphasis given to education, but missions are also sustained among the Indians and the Chinese in this country.

The Treasurer's Report (October 1st, 1889–September 30th, 1890) gives a gratifying exhibit, showing a credit balance of \$2,089.24, an increase of receipts over last year of \$31,820.09, a total of \$408,038.97, and if the income be added from the Daniel Hand Fund, \$34,086.76, the aggregate amounts to \$442,725.73, the largest ever received by the Association.

RECEIPTS.

From churches, Sabbath schools, missionary societies and individuals.....	\$186,470.61
Estates and legacies.....	137,739.18

Income, sundry funds.....	\$10,172.35
Tuition and public funds.....	40,056.75
U. S. Gov't, on account of tuition and subsistence for Indians.....	24,700.08
Slater Fund, paid to Institutions...	8,900.00

Total.....	\$408,038.97
Balance in hand September 30th, 1889.....	4,471.67
Total.....	\$412,510.64

DANIEL HAND FUND, INCOME ACCOUNT.

Income collected 1889-90.....	\$34,686.76
Balance in hand September 30th, 1889.....	16,688.56

Total.....	\$51,375.32
Amount expended in the South....	\$47,482.27
Balance in hand and appropriated...	3,893.05
Total.....	\$51,375.32

RECEIPTS FOR THE WORK OF THE YEAR.

For current work	\$408,038.97
Income from Daniel Hand Fund....	34,686.76
Total.....	\$442,725.73

American Board.—Secretaries, No. 1
Somerset Street, Boston, Mass.

Report for the year closing August 31st, 1890.

No. of missions.....	22
Stations and out-stations	1,058
Ordained missionaries.....	183
Lay ".....	17
Women " (wives, 181)....	333
Whole No. from America.....	533
Native pastors.....	174
Total native helpers.....	2,417
Total American and native	2,950
No. of churches.....	387
No. of church-members.....	36,256
Added during the year.....	4,554
No. of adherents.....	127,000
No. of church-members from the beginning.....	115,000
Average congregations.....	62,200
Under theological training.....	247
In 66 colleges and high schools.....	4,600
In 56 girls' boarding schools	3,180
In 889 common schools.....	33,114
Whole number under instruction...	47,329
Native contributions.....	\$117,494
Total receipts.....	\$763,434.07

Protestant Episcopal. — Secretary,
Rev. William S. Langford, D.D., 22
Bible House, New York.

Report for the year closing December 31st, 1890.

According to the *Living Church Almanac* for 1891, this church has 4163 clergy, 299 candidates for orders, 2330 parishes and missions, and 508,292 communicants. The number of baptisms last year was 61,665, of which nearly 47,000 were of infants. The contributions for the year are \$12,754,767.

In addition to work carried on in France, Germany, Italy, Switzerland, Greece, and Hayti, missions are sustained among the Indians and freedmen, and in West Africa, China, and Japan. These are the figures for the three fields last named :

Bishops.....	4
Presbyters (of whom native, 14).....	32
Deacons (native).....	18
Candidates for holy orders.....	22
Catechists, readers, etc. (native).....	97
Stations.....	196
Baptisms.....	585
Adult baptisms.....	331
Confirmations.....	265
Communicants.....	2,242
Increase.....	305
Scholars in day schools.....	2,434
Scholars in Sunday-schools.....	3,247
Native contributions.....	\$5,527.79

The appropriations for work among the American Indians and freedmen is \$85,007.50, and for foreign missions \$162,504, or a total of \$247,511.50.

British Contributions to Foreign Missions.—Canon Scott Robertson has prepared with great care the following summary of the gifts of British Christians to foreign missions in 1889. Though somewhat smaller than in 1888, it is yet larger than for any previous year. Of the grand total, £1,301,306, he estimates that £670,000 came from members of the Church of England. The channels of contributions were :

Church of England Societies.....	£523,226
Joint Societies of Churchmen and Nonconformists.....	217,963
English and Welsh Nonconformist Societies.....	364,652
Scotch and Irish Presbyterian Societies.....	185,646
Roman Catholic Societies.....	9,819
Total contributions.....	£1,301,306

The share of English and Welsh

Nonconformists in this total is thus stated :

Wesleyan Missionary Society.....	£124,883
London Missionary Society.....	93,830
Baptist Missionary Society.....	63,470
English Presbyterian Foreign Missions.....	14,492
"Friends" Foreign Mission Association.....	13,156
Wesleyan Ladies' Auxiliary for Female Education.....	7,661
United Methodist Free Churches' Foreign Missions.....	6,283
Welsh Calvinistic Methodists Foreign Missionary Society.....	7,195
Eight smaller societies and value of needlework.....	33,682
Total.....	£364,652

Scottish and Irish Presbyterian societies contributed £185,646, and Roman Catholic societies £9819. The amount for 1888 was £1,334,491, and for 1887 was £1,228,759.

United Presbyterian Church, Scotland.—These figures set forth the growth witnessed by this society in thirty years, and in six important and decisive particulars. As will be noticed, the development of both causative forces and of results has been steady, and the two have kept pace in a remarkable manner. The first column includes ordained native pastors, Zenana missionaries and European teachers, but excludes all native evangelists and teachers.

	Missionaries.	Native Pastors.	Native Congregations.	Church members.	Contributed by Home Church.	Native Contributions.
1859....	30	1	35	4,552	£16,900	£2,090
1869....	63	7	48	5,740	29,100	3,020
1879....	81	12	63	9,187	32,300	6,500
1889....	117	23	96	14,899	40,500	10,470

Missionary Failure.—The cry about the failure of the modern mission suggests a close study of the following statistical table, compiled to show the growth at intervals of five years during the past thirty years, or from the beginning of missionary work in the Methodist mission of North India. The number of communicants given is, with the exception of 217 Europeans and Eurasians, native membership.

	1858.	1863.	1868.	1873.	1878.	1883.	1888.
Native preachers.....	2	12	30	44	73	116	168
Communicants.....	5	209	665	1,567	2,526	4,400	7,944
Number of Sunday-schools.....	.....	9	31	104	164	430	703
“ school scholars.....	.....	337	800	4,540	6,907	17,366	26,585
“ day schools.....	2	28	50	190	195	397	545
“ scholars.....	41	1,359	3,906	6,836	7,097	12,109	16,412
“ Christian boys in school.....	4	130	257	296	442	1,243	2,027
“ girls in school.....	.....	126	168	350	715	971	1,327
Baptisms during past year.....	.....	115	289	570	789	1,169	1,959
Christian community.....	11	.....	.....	.....	.....	.....	11,000
“ men teachers and evangelists.....	.....	.....	.....	.....	.....	.....	320
“ women teachers and Bible readers.....	.....	.....	.....	.....	.....	.....	300

The number of children in schools includes only 260 pupils other than pure natives. Twenty missionaries live. Christian converts reside in more than 600 towns and villages, where they support their own direct work in 225 centres where native work.

AMERICAN MISSION IN EGYPT.

A COMPARISON SHOWING THE MISSION'S GROWTH AND STATUS, DEC. 31, 1889. 1854-1889.

PERIODS : FIRST, 5 ; OTHERS, 10 YEARS.	1859.	1869.	1879.	1889.
Number stations and churches.....	3	8	43	112
“ organized congregations, Christians.....	.....	2	11	29
“ pastors (native).....	.....	1	5	12
“ licentiate “.....	.....	1	6	7
“ theological students.....	.....	13	8	*14
“ communicants, Dec. 31.....	4	180	985	2,971
“ of attendants, Sabbath A.M.....	100	438	2,083	5,654
Amount contributions for church purposes.....	.....	\$566	\$4,726	\$6,495
Number Sabbath schools.....	2	5	39	98
“ school pupils.....	20	118	1,575	4,427
Amount contributions Sabbath-school pupils.....	.....	.....	.....	\$329
Number harem workers.....	.....	.....	.....	33
“ women taught in harems.....	(?)	(?)	100	2,150
“ females hearing word in churches, harems, schools, etc.....	60	400	1,300	4,557
“ female communicants, Dec. 31.....	.....	50	300	1,156
“ women's missionary societies.....	.....	.....	.....	4
“ members women's missionary societies.....	.....	.....	.....	159
Amount contributions women's missionary societies.....	.....	.....	.....	\$273
Number day and training schools.....	4	14	44	100
“ pupils, enrollment.....	100	633	2,218	6,304
“ boys.....	45	352	1,537	4,886
“ girls.....	55	281	681	1,918
Teachers { Males.....	3	12	61	117
{ Females.....	3	10	29	35
Amount paid by natives for school purposes.....	.....	\$506	\$2,723	\$13,872
Book department : Total volumes sold.....	(?)	6,446	20,720	31,067
Scriptures.....	(?)	2,100	6,350	10,184
Total receipts.....	(?)	\$2,051	\$4,694	\$6,384
Total paid by natives for all purposes.....	(?)	\$3,213	\$12,143	\$27,353
Training college : Pupils.....	.....	51	199	250
Number of graduates.....	.....	.....	31	75
“ in service of Christ.....	.....	.....	20	50
“ teachers trained and working.....	.....	.....	25	68
“ pastors, preachers, etc., trained.....	.....	.....	13	25
“ college pupils in theological class.....	.....	.....	8	*11
“ schools—outgrowth.....	.....	.....	23	64
“ pupils in same.....	.....	.....	883	2,931
Total enrollment, college.....	.....	100	600	1,515
Amount fees paid by pupils.....	.....	.....	\$860	\$2,123

* In 1890, theological students, 19.

† Sects, 1889 : Protestants, 1,322 ; Copts, 3,718 ; Mohammedans, 831 ; others, 433.

‡ Seventeen in 1890.

Monthly Bulletin.

—We have Bishop Walker's church on wheels, and now the Free-Will Baptists have built a floating church, which was launched recently at St. Louis. It is intended to carry the Gospel along the Mississippi from St. Paul to New Orleans.

—The Presbyterian Church has now in Alaska seven missions and four churches, with seventy to eighty communicants each. Besides the Presbyterian, the Moravian, the Protestant Episcopal, the Methodist Episcopal, the Roman Catholic, and the Anglican churches have missions in Alaska.

—The Church Missionary Society of England proposes to send out one thousand new missionaries during the next five or six years. A much larger proportion than heretofore will be laymen.

—It was recently reported from the Presbyterian Mission at Wei Hien, China, that there were 650 inquirers, and that 150 had been baptized. This is most gratifying news.

—The spirit of intolerance seems to rule unmitigated in Russia. It is stated that the procurator of the Holy Synod has advised the Czar to banish all foreign missionaries, and to suppress foreign worship except in the Baltic provinces, where the Lutheran religion is barely tolerated.

—The working of the marriage laws of India is illustrated in a recent incident. A marriage was arranged between an educated young girl of twelve and a lawyer of twenty-three who was suffering from white leprosy. The girl was kept in ignorance of the disease of her purchasing husband, and learned it only when she met him at the marriage service. She merely looked up with tearful eyes to her father, and then submitted to her lot with a resignation characteristic of the Hindu maiden.

—American enterprise is now sending rum to Japan, as well as to Africa. It is carried over the Union Pacific Railway and forwarded to Yokohama by

steamer. The annual drink bill of Japan is \$86,000,000, an average of \$2.40 for every individual in the Empire. It is encouraging, however, to learn that a total abstinence society has been organized in that country, and that many are uniting with it.

—The missionaries in Africa deem the work of one woman equal to that of twelve men, since the women can go anywhere, even among the fiercest tribes, unmolested. The female missionaries are held in high esteem; their motives are never questioned, and they are listened to with greatest respect.

—From the recent report of the Japanese Minister of Education it appears that education is now offered to all the children in Japan, and that there are nearly three millions of pupils in the public schools of the Empire. There is a remarkable growth of intelligence among the people. The standard of education is advancing, as is shown in the fact that many new studies have been introduced in the Imperial University of Tokyo.

—A congress of French Protestants was recently held in Paris, having in view new consecration and practical study. The meetings were very earnest. The subjects considered were such as the relation of the evangelist to the pastors and churches, difficulties in the way of evangelization in Roman Catholic countries, and the getting of converts into the church, especially where different denominations are represented in the same place. A resolution was adopted asking the French Evangelical Alliance to study means for promoting a confederation of French Protestant churches.

—Another mission is to be established in Alaska by the Reformed Episcopal Church. The government having promised \$1000 for buildings and \$1000 toward expenses, Miss Benson, of Philadelphia, offered to contribute one half of the remaining expenses on condition that the Church would raise the remainder. These propositions have been ac-

cepted, and an appeal has been made for funds.

—The interesting fact is stated that while the number of Christians in Japan is only about one in one thousand, and in no province do Christians even approach to a majority, yet there have been eleven members of the House of Representatives chosen from their number. There are also three professed Christians in the House of Peers. A Christian has been chosen President of the new House of Representatives. A former vice-president of the liberal party is an active Presbyterian elder. After his election he was advised to give up his office in the church, as it might create prejudice against him, but he replied that he regarded his office in a Christian church as more important than his seat in the Diet. It was then suggested that he absent himself from the meetings, but he answered that he regarded attendance at Christian worship as a greater privilege, as well as a higher duty than any other. This shows sturdy Christianity in Japan.

—It is said that Hebrew is rapidly becoming again a living tongue in Palestine. Jews driven by persecution from other countries are gathering in the land of Israel. They do not know each other's language, but all of them understand something of Hebrew, and the consequence is that Hebrew is becoming the medium of communication among them. Two weekly newspapers are now published in Jerusalem in Hebrew. It would seem expedient that missionaries to the Jews in Palestine should be able to speak in the Hebrew language.

—Thibet is one of the few countries where the preaching of the Gospel is prohibited. Very little is known of the people. The population is set down as 6,000,000. They have two forms of religion, one of which is a type of Buddhism. Various attempts have been made to carry the Gospel into the country, but they have all been practically unsuccessful. The Moravians have long waited to enter the field, having sta-

tions on the confines and books prepared in Thibetan to equip the missionary as soon as the wall is broken down. A prayer union has been formed among the Moravians to pray for the opening of Thibet.

—Dr. B. H. Badley, President of Lucknow Christian College, writes to the *Independent* of the North Indian Conference of the Methodist Episcopal Church. Its foundations were laid in the dark days of the mutiny of 1857, by Dr. Butler. In August, 1858, the statistics were : Missionaries, 3 ; helpers, 7 ; church members, 1 ; probationers, 4 ; orphans, 6 ; day scholars, 41 ; native congregations, 35. In 1889 the figures were : Missionaries, 30 ; Zenana and native, 72 ; helpers, 389 ; church-members, 4989 ; probationers, 4793 ; orphans, 617 ; day scholars, 17,241 ; Sunday-school scholars, 28,400 ; native congregations, 13,529. The mission has its own publication house, a theological seminary, a college, and a woman's college, and is in all respects splendidly equipped for work.

—In the year 1800 only one twenty-fifth of our population was in towns of more than 8000 inhabitants. Now more than one fourth of our population is massed in cities. This fact is startling. It has its great lesson for the Church. Here is where the work of evangelization must be pressed. While we are sending missionaries to foreign lands, God is sending thousands of foreigners to us, that we may Christianize them right at our own doors. The problem of city evangelization is one of the great problems of Christian missions to-day.

—Dr. Arthur Mitchell, Secretary of the Presbyterian Board of Foreign Missions, was greatly impressed in his recent visit, with the vast unoccupied fields in Central China. He found cities of from 75,000 to 300,000 with not one missionary of any denomination. These fields are open, too. "There is as little excuse," he says, "for leaving a city of 100,000 on the New York Central Railroad without a single preacher of the Gos-

pel, as for leaving cities of that size and double that size utterly neglected within twenty-four hours of Shanghai."

—The Rev. J. A. MacDonald, a Wesleyan missionary in Bengal, says that in India idolatrous practices are coming into disrepute. He thinks that the reign of false gods is drawing to a close.

—The Foreign Mission Board of the Reformed Church has sent out an earnest appeal for special contributions to meet the needs of the work. It makes these suggestions: "One cent a day from every member of the Reformed Church in this country, 90,878, would give \$331,707 a year for this blessed service. Five cents a week (a single carfare) saved and given to it would yield \$236,283.

—An ignorant Hindu woman became a Christian. Her husband told Dr. Murray Mitchell that his wife was always singing. Dr. Mitchell asked the man to write down some of the words she sang and bring them to him. He did so, and the following is the translation:

"To my poor house there came a lofty stranger—
Oh, it was Jesus, the darling of heaven.
I ran to bid Him welcome.

"With gods of stone what have I now to do?
I clasp my Saviour's feet;
My whole soul clings to Jesus.

"Since to my breast I clasped those blessed feet,
Rich, rich am I, O Jesus!
And Thou wilt never leave."

—Sometimes converts in heathen countries may teach us older Christians lessons in systematic beneficence. It is said that the Christians in Ceylon have four methods of giving for the support of the Gospel. First, the tithes of their earnings. Second, the offering of trees—the setting apart by each family of a cocoa-nut tree, the produce of which they sacredly devote to benevolent purposes. Third, the offering of labor—devoting a certain amount of time to work in the interest of the church. Fourth, they reserve a handful of rice from every day's meal.

—"If I were black and young," says

Miss Frances E. Willard, "no steamer could revolve its wheels fast enough to convey me to the Dark Continent. I should go where my color was the correct thing, and leave these pale faces to work out their own destiny."

—Along the West Africa coast thirty-five languages, or dialects, have been mastered, and portions of the Scripture and various religious and educational books and tracts have been translated and printed, reaching thus about eight million people.

—This is woman's age. Even in slow-moving China, women are coming to the front. The *Amhoy Monthly Church Magazine* contains a prize essay by a young woman on "How Shall Christian Women Lead their Heathen Sisters to Worship God."

—The Moravians, at the close of a century of missionary work, show a remarkable record. The total number of their members at home is but one-third of those in the mission fields. One in every sixty-five of their adult members has gone to labor as a missionary.

—Reginald Radcliffe says that the sooner we understand that the New Testament does not ask nor expect the evangelization of the world to be done by ministers, any more than a general expects the fighting to be done by himself and his officers, but in far greater part by the rank and file, the sooner will the day of missionary advance begin. The apostles did not send to Jerusalem for foreign pastors, but out of the converts in each town found native overseers which they placed over the flock.

—The Young Men's Christian Associations are spreading all over the world. There are now above four thousand associations. Of these there are, in India and Ceylon, 21; in Turkey, 12; in Syria, 6; in Africa, 12; in China, 5; in Persia, 7; in Japan, 200. There will be openings in all parts of the world for young men who are fitted to be secretaries and evangelists in connection with these associations.

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